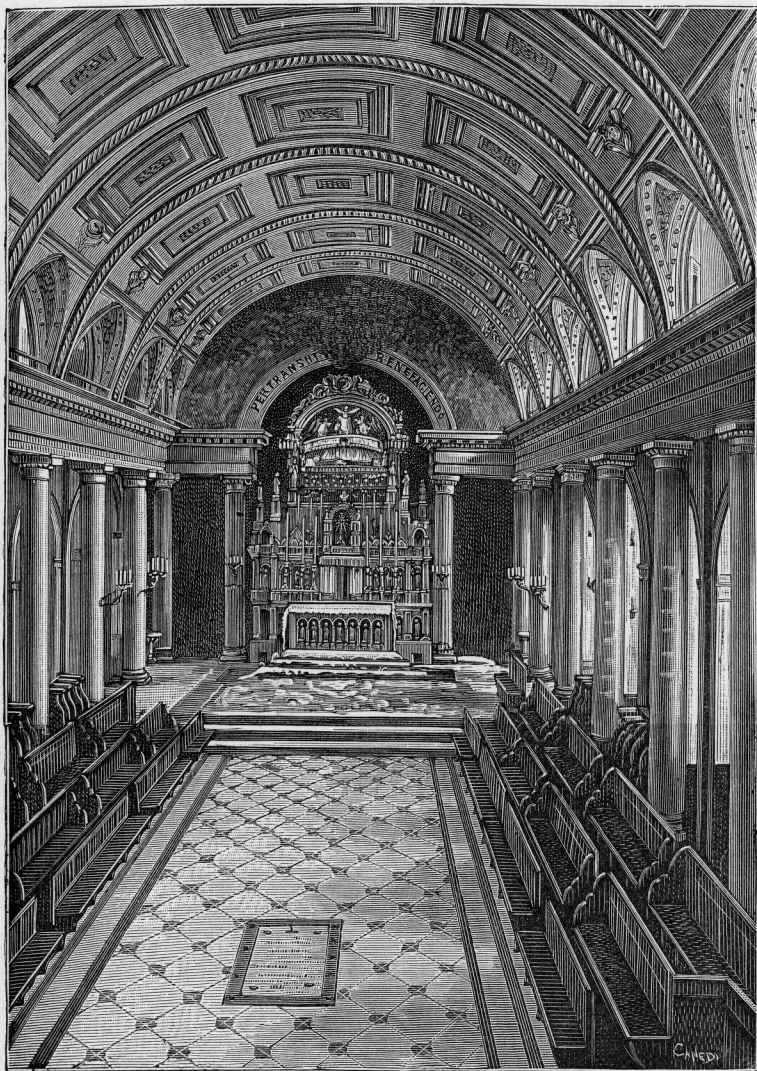


**ANNALS  
OF THE CONGREGATION  
OF THE MISSION.**



PARIS. — MOTHER-HOUSE OF THE CONGREGATION OF THE MISSION  
INTERIOR OF THE CHAPEL  
Above the Altar, the Shrine containing the Relics of Saint Vincent de Paul.



SAINT VINCENT DE PAUL

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ANNALS

OF THE

CONGREGATION OF THE MISSION

OR

A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND  
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

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ENGLISH EDITION

VOL. IX., A. D. 1903. No. 1

NO. 37



Paris, Rue de Sèvres, 95

SAINT JOSEPH'S HOUSE  
EMMITSBURG, MARYLAND  
U. S. N. AMERICA

1903



## THE YEAR 1902

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In making, according to custom, extracts from the Very Rev. Superior General's Circular for the New Year, we have selected those passages which recount the principal facts of last year, that may be of interest to the entire family of Saint Vincent de Paul and which we have on no previous occasion mentioned in the *Annals*.

### I

You are aware, Gentlemen and my dear Brothers, of the turn that our affairs have taken in France. Last July, the Minister of the Interior ordered our withdrawal from the Preparatory Seminaries of Nice, Marseilles, Montpellier, Saint Pons and Evreux. Shortly after this, the bishops of France, in whose dioceses we direct the Ecclesiastical Seminaries, were notified by the same authority, that the Council of State had decided that we are approved for the foreign missions only; this communication invites their Lordships to do away with the disorder resulting from the presence of congregationists in the seminaries. However, at the urgent solicitation of these prelates, this order will not be enforced until the end of the scholastic year. Meanwhile, these conditions cannot be otherwise than most painful to our confrères, but they accept all with generosity. The bitterness of the trial is sweetened by the excellent spirit of the students, the sympathy of the clergy, and the delicate attentions of their Lordships, the bishops. How shall it be with our other establishments? Conformably to the recent Law of Associations, we have been obliged to place the financial accounts of each of our houses in the hands of the Minister of Public Worship, to be submitted to the Council of State.

Amid these distressing circumstances, and in face of still more alarming prospects, it has pleased Almighty God to vouchsafe to us real consolations, and to enable us to pre-

serve our confidence in the divine protection, through the intercession of Mary Immaculate.

We have found one great source of comfort in the remarkable letters addressed by all the bishops to the Minister, pleading our cause and theirs: they have done this with as much force as dignity, speaking in terms most benevolent of the Congregation in general, and the directors of their seminaries in particular. We have found another source of consolation in the edifying dispositions of the Missionaries who had been unexpectedly dismissed from their houses. Among these Missionaries, there were several who had passed the age of forty, others of fifty, some even of sixty years, and I found no difficulty in disposing of them; placing some in Turkey, others in Libanus, Madagascar, and America. I avail myself of this opportunity to express publicly my grateful appreciation of these confrères.

Our German confrères find themselves still on the frontiers of their native land without being able to effect decisively an entrance. The few apostolic expeditions which, thanks to the benevolence of some local administrations and the clergy, occupy them, would not suffice to satisfy their activity and vigor, had not other countries opened their gates to the ardor of their zeal. In the Republic of Costa Rica our works seem ever to increase in importance.

In Spain, we have erected a new Province which will comprise the houses already existing, with those to be opened in the Provinces of Catalonia, Valentia, and the Balearic Isles. Rev. E. Orriols, former Visitor of the Philippines, has been appointed for this Province.

In Italy, the Province of Naples has just assumed the direction of the Seminary of Tarentum.

In Portugal, the Visitor of the Province has recently opened in Lisbon, a new house, the gift of our illustrious benefactress—the Duchess of Palmella.

## II

Our two Provinces among the Mussulmans, in Turkey in Europe, and in Turkey in Asia, continue to receive aid from the protectorate of France. Our colleges are, thank God, in very prosperous condition. Good Father Hypert, Superior of the House of Monastir, who died recently, has bequeathed to all our professors of the East the remembrance and example of a devotedness as constant as unassuming, as docile with regard to his Superiors, as paternal and amiable towards his students. He was a true Son of Saint Vincent de Paul, by his simplicity and uprightness, by his humility and prudence. Seeing ever only the will of God, he cheerfully gave his services to little children as well as to older students, to the less advanced as to those of higher grades. May God grant him eternal rest, and raise up many imitators of his virtues in the Oriental countries of Persia, Abyssinia, and Madagascar, where teaching in the schools is the principal, and, in certain sections, the only means of reaching the souls of children, and of penetrating into the home circle to bring thither the knowledge of Jesus Christ.

This was well understood by my illustrious predecessor, Father Boré when, while still a layman, brilliant prize-winner in the university examination at the celebrated Stanislaus College, he became a primary teacher and called to his aid the Priests of the Mission.

Our confrères of Ourmiah, Tauris, Khosrova and Teheran have not forgotten those first efforts so honorable, and they continue with the same self-denial the trying duties of the schoolmaster, joining thereunto, when possible, missions to the Chaldeans.

At Madagascar, from the class-room the Missionary must repair to the workshop to teach the boys a trade thus

securing for them an honest existence, in that land where everything is to be done, where everything is to be organized. Mgr. Crouzet has just founded a Leper-Home which is highly appreciated by the governor, and which affords the greatest consolation to the lepers, who are very numerous in that country.

Our hopes for Abyssinia, announced last year, have been more than fully realized: "A calm has succeeded the tempest,"—writes Father Edward Gruson, Superior of the Mission; "the delights of peace now console us, now compensate us for the sufferings and the tears of our exile of 1901." The Dedjatch Hagos, the persecutor of the mission has been imprisoned by the Emperor Menelik. From his dungeon he implores our people to have compassion on him. His successor manifests for the Missionaries a benevolence that is not limited to mere words: he has added to the residence of Alitiena where our confrères were already established, two others, Gouala and Haïga. Having invited the Superior of the Mission to visit him, he made him sit with him at table, and after the repast, wishing to give a substantial evidence of esteem and sympathy for the Missionaries, he presented Father Gruson with a valuable mule, given him by the Emperor Menelik, besides ten goats, and two cows with their calves. May the illustrious founder of this mission, Mgr. de Jacobis, obtain from the King of Heaven, for the poor Abyssinians, gifts more precious, that of numerous apostles and the return of the whole nation to the Roman Church!

In China, we have had the grief to see Mgr. Favier stricken down by a sudden attack of paralysis, which still partially deprives him of the use of his limbs. This melancholy accident is, no doubt, to be attributed chiefly to the solicitude and fatigues entailed by the siege of Pekin. May God vouchsafe to restore our illustrious and dear



the *Pacific*, comprising Ecuador, Peru and Chili. Father Claverie takes charge; he will open an intern seminary at Quito.

The Province which we designate as Central America, is, by this arrangement, reduced to the houses of Columbia; Panama, Guatemala and San Salvador. The first of these republics has been long and sorely tried by the civil war, which at last seems to have ended, writes the Visitor. We have just lost there, Mgr. Schumacher, exiled Bishop of Porto-Viejo in Ecuador. He had undertaken the humble duties of pastor at Samaniego, a parish in the diocese of Pasto, where he died a victim of his charity. He was carried off by typhoid fever, a malady which he had contracted in the administration, not only of spiritual succor, but in bestowing, moreover, corporal care upon the sick. Behold a death truly precious, giving us reason to thank God for having thus crowned a life filled with labors and marked by the severest trials.

### III

After having visited with me, in spirit, the Provinces of the Company, you will, doubtless, read with pleasure the list of those whom we have been enabled to send to our foreign Missions.

#### *Turkey in Europe*

Rev. Louis Marie Bernard.  
Rev. Louis Clapier.  
Rev. John B. Coulbeaux.  
Rev. Francis Critico.  
Rev. Pierre Delteil.  
Rev. Joseph Jammet.  
Rev. Gabriel Laurent.  
Rev. Martin Lukrawski.

Rev. Jules Macadré.  
Rev. Honoré Mages.  
Rev. Constant Mercier.  
Br. Joseph Pigot, cleric.

#### *Syria*

Rev. Eugène Hottin.  
Rev. Adelin Maurin.  
Rev. Augustin Ramade.  
Rev. Leon Rouchy.

patient to health! We are informed that there is a great increase in the number of catechumens in our vicariates: the blood of martyrs renders this land fertile, and becomes the seed of Christians.

We have just authorized the Visitor of the Province of China to open a Seminary and a House of Studies, and we have already sent thither some of our young students. May God deign to bless this new work, and prepare worthy emulators of our Blessed Martyrs, Francis Clet and John Gabriel Perboyre!

We can testify to the prosperity of our works in the United States of North America, and there is reason to hope that, with so many young people carefully trained, new establishments will soon be added to those already so well provided for. May the *Missions* be the first to benefit by this increase! This is the desire of my heart. I confide it to the Servant of God, Father de Andreis, whose cause of beatification will soon, we hope, be introduced; the process informative made by the Ordinary being already in the hands of the Sacred Congregation of Rites.

The Province of Mexico has shared with us in the sacrifice of one of our best subjects. His Holiness Pope Leo XIII has just elevated to the episcopate Rev. Charles Méjia, Superior of the house of Mérida, confiding to him the See of Tehuantepec. This venerated confrère is held in the highest esteem in Yucatan. I address to him the wish that will soon be formulated by his consecrator: *Ad Multos annos*. This Province expects shortly to assume the direction of a new seminary, that of Chihuahua.

The death of the lamented Father Delaunay, Visitor of Chili and Peru, furnishes us with the occasion of making a new division or classification of the houses comprised in Ecuador and along the Western coast of South America. We have, therefore, erected the Province to be known as

*Persia*

Rev. Albert Bertounesque.  
Rev. George Decroo.  
Rev. Francis Miraziz.

*China*

Rev. Maurice Bouvier.  
Rev. Paul Dutilleul.  
Rev. Celestin Jeladieu.  
Rev. Louis Salavert.  
Rev. Frederick Santaniello.  
Rev. Hubert Verhaeren.  
Rev. Francis Willeman.  
Br. Louis Barrué, cleric.  
Br. Felix Bonanate, cleric.  
Br. Joseph de Stolberg,  
cleric.  
Br. Joseph Hermans, cleric.  
Br. Charles Kloss, cleric.  
Br. Pierre Legrand, cleric.  
Br. Joseph Martin, cleric.  
Br. Joseph Molinari, cleric.  
Br. William Scherijon, cleric.  
Br. Élias Second, cleric.  
Br. Etienne Selinka, cleric.  
Br. Anthony Geerts, coad-  
jutor.  
Br. Benedict Joly, coadjutor.  
Br. Jules Longuépée, coad-  
jutor.  
Br. Marco, coadjutor.

*Abyssinia*

Rev. James Van Ravesteyn.

*Madagascar*

Rev. John Hiard.  
Rev. Pierre Leclerc.  
Rev. Augustus Marty.  
Rev. Pierre Praneuf.  
Br. Vincent Prieu, coadjutor.

*San Salvador*

Rev. Henry Gineste.  
Rev. Pierre Raynaud.

*Ecuador*

Rev. John Baptist Lachat.  
Rev. Francis Schrami.  
Br. Nicholas Azambre,  
cleric.  
Br. Albert Blanc, cleric.  
Br. Michel de Léon, cleric.  
Br. Lazarus Mladenoff,  
coadjutor.

*Peru*

Rev. Théophile Gaujon.  
Rev. Louis Noé.  
Br. Georges Graff, cleric.

*Brazil*

Rev. Camille Durand.  
Rev. Giles Henrotte.  
Rev. Pierre Zingerlé.

*Argentine Republic*

Rev. Antoine Bucharde.  
Rev. Pierre Lombard.  
Rev. Daniel Vandaele.

## IRELAND

### MAYNOOTH COLLEGE:

LECTURE BY REV. PATRICK BOYLE, C. M.

In the seventeenth and eighteenth centuries, the penal laws excluded the Catholics of Ireland from the benefits of education. In consequence of this deprivation, all the clergy repaired to the continent for their ecclesiastical studies; some making them in Rome, others in France, Spain, or the Low Countries. When the French Revolution broke out, there were five hundred (478) ecclesiastics pursuing their studies on the continent. They were thus divided:

	Professors	Students
Paris, College des Lombards. . . . .	4	100
Paris rue du Cheval-Vert. <sup>1</sup> . . . . .	3	80
Nantes. . . . .	3	80
Bordeaux. . . . .	3	40
Douay. . . . .	2	30
Toulouse. . . . .	1	10
Lille. . . . .	1	8
Total in France	17	348
Louvain. . . . .	2	40
Anvers. . . . .	2	30
Salamanca. . . . .	2	32
Rome. . . . .	2	16
Lisbon. . . . .	2	12
Total	27	478 (2)

1. This is now the *Rue des Irlandais*, and the institution is *The Irish College*.

2. *The Irish College*, Paris, 1518-1901, p. 132. Paris, 1901.

The Revolution having brought about the closing of these seminaries, the Irish bishops realized, as the inevitable result, the impossibility of recruiting the ranks of their clergy. They therefore determined to appeal to the English government and to solicit authorization to found seminaries in Ireland. The petition was favorably received, and the government, moreover, granted an annuity to the new establishment then in prospect: The endowment was continued until 1870, date of the *Disestablishment* of the Protestant church in Ireland. The bishops eagerly profited by the favor of the government, and in 1795, Maynooth College was founded.

Maynooth, situated upon a line of the railroad about fifteen miles northwest of Dublin, has a population of fifteen thousand. The first Superiors, as well as the first professors, were chosen, either from among the Superiors of the Irish houses that had been closed on the continent, or from among the French ecclesiastics who had emigrated during the Revolution. Among the latter were Abbés Delahogue, Anglade, Darré and Delort, distinguished men and doctors of the ancient University of Paris; their names and their memory are still held in honor in Ireland. In the number was also Rev. Edward Ferris, Priest of the Mission. An Irishman by birth, he had been Superior of the Ecclesiastical Seminary of Amiens, and was appointed by the General Assembly of 1788, Assistant General of the Congregation. After the pillage of Saint Lazare, he accompanied the Superior General to Rome, whence he passed, in 1798, with the consent of the Superior General to Maynooth, in Ireland. There, he was, at first, disciplinarian of the College and two years later, he was named professor of Moral Theology, which chair he filled until his death, in 1809.<sup>1</sup>

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1. Fuller details concerning Father Ferris may be found in the *Circulars of the Superiors General*, Vol. II., p. 217, and in the *Annals de la Mission*, Vol. LXV., p. 186, in a letter from Father O'Callaghan.

Father Ferris has left a very high reputation for his virtues, and long after he had been called to his reward his old pupils spoke with veneration of the *saintly Ferris*.<sup>1</sup> The portrait of Father Ferris may still be seen in one of the halls of Maynooth.

Maynooth College, open to all the dioceses of Ireland, has been characterized by a very remarkable extension. According to Cardinal Moran, the present Archbishop of Sydney, this is the largest Catholic college in the world, the number of students being about five hundred and sixty.

The full course extends over seven years: one of rhetoric, two of philosophy, and four of theology. Certain students, chosen from among the most successful, are entitled to two years of higher studies. The professors and Superiors, twenty-six in number, are appointed by the bishops in assembly.

Fathers Lynch and McNamara and the other young priests who founded the Province of the Missionaries of St. Vincent de Paul, or Lazarists, in Ireland in 1839, came from Maynooth in 1833. Father Dowley, first Visitor of this Irish Province, was one of the Superiors of Maynooth College, before his entrance into the Congregation. Consequently the most friendly relations have always subsisted between the Congregation in Ireland and Maynooth College. Nourished by the strong course of studies at Maynooth, and formed by the novitiate at Paris, the first Missionaries always merited and enjoyed the confidence of the Irish hierarchy. Not only were they invited to preach retreats to the seminarians at Maynooth, but,

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1 In another seminary, founded at Carlow, about the same epoch, three priests French emigrants, were named professors: the Abbés Noget, Chabout and Labruné. Father McNamara mentioned to the writer of these lines that two Lazarists who had taken refuge in Ireland were employed as professors at Carlow. Were these two of the aforementioned priests?



about the year 1875, the bishops requested Rev. John Gowan, Priest of the Mission, to repair to the seminary once a week to give a series of instructions on the manner of preaching and teaching the catechism; a duty which he fulfilled as long as his health permitted, and always to the entire satisfaction of the Superiors and the students. The latter learned from him to appreciate and to follow the method recommended by St. Vincent de Paul.

Finally, in 1886, in accordance with a desire expressed by the Congregation of the Propaganda, the Irish bishops created the office of "Spiritual Fathers," whose duty it is to hear confessions and give spiritual conferences to the students. Their Lordships besought the Superior General of the Congregation of the Mission to appoint two Irish priests of his Congregation who, whilst holding this office, would reside at the college. The Spiritual Fathers rank with the Superiors, but they neither teach nor attend to discipline. They hear the confessions of the students who desire to have recourse to their ministry; and all are free to address themselves to them, as well for confession as for spiritual direction out of the confessional. They give a conference once a week to the students. They preach also all the retreats of the year except that which follows the opening of the classes: this retreat is preached for those only who enter for the first time. Rev. John Myers, deceased in 1896, who was chosen for this office with Rev. Patrick Boyle, won from the outset by his zeal and simplicity, the confidence of the Superiors and the students, and this influence he exerted until his death. His memory remains in benediction among them. The work commenced by Father Myers, in 1886, is still carried on with the same successful results by other priests of the Congregation of the Mission.

In 1895, Maynooth College celebrated its Centenary. Among the former students of Maynooth, living at that

date, were the majority of the Bishops of Ireland, the Archbishops of Melbourne, of Chicago, and St. Louis, the majority of the priests of Ireland, with a considerable number of those of Great Britain, North America and the English colonies. To perpetuate the memory of this happy event, the *Maynooth Union*, or association of former students of Maynooth was founded. The *Union* meets every year at the college. After the solemn Mass the members assemble, the bishops presiding. The ecclesiastics who had received an invitation from the President of the Union to take part in the program, read papers, treating of matters theological or social, that may interest or enlighten the clergy. This Union approved and blessed by the Holy Father, has prospered and seems destined to effect much good for the clergy.

At the meeting of 1902, Rev. Patrick Boyle read an interesting paper from which we quote the first two pages: <sup>1</sup>

## THE SOCIETY OF ST. VINCENT DE PAUL.

A celebrated philosopher,<sup>2</sup> was asked how man may become like God: He replied "By doing good and by speaking the truth." Now, if to do good and to speak the truth be divine, akin to this is to speak the truth of those who do good. And this is my present purpose: to speak the truth of a society whose only object is to do good. I mean the Society of St. Vincent de Paul.

To sketch the origin and growth of that Society, to explain its organization, its works and its resources, to point out the reasons why it should be encouraged and promoted by the clergy, to indicate how its usefulness may be extended and developed, in Ireland, such is the scope of the present paper.

<sup>1</sup> See *The New Ireland Review*, August, 1902.

<sup>2</sup> *Pythagoras Apud Longinus on the Sublime*. Chap. I.

# I. ORIGIN AND GROWTH OF THE SOCIETY.

What was the origin of the Society of St. Vincent de Paul?

Though bearing the name of a Saint who has not inaptly<sup>1</sup> been styled the hundred-handed giant of Charity, the Society dates back only to the second quarter of the nineteenth century. St. Vincent, indeed established in his own *lifetime*, a Ladies' Association of Charity, which has done, and is doing excellent work among the poor, and which to-day numbers fifty-seven thousand members throughout the world.<sup>2</sup> But the Society of St. Vincent de Paul, or the Men's Conference, is of later origin. In a sense truer than that of the poet<sup>3</sup> we can say of the Church that "Mens agitat molem." A divine spirit resides in the Church, quickening it and rendering it prolific of good works. The Saints, through whom that spirit particularly acts, do what is possible in their day: when they are dead their bones prophesy<sup>4</sup> and their example bears fruit.

When the Revolution of 1830, in France, had passed away, a certain agitation in the minds of men still continued, some were eager to promote the interests of religion, and some as eager to hinder its recovering its legitimate influence over society. The conflict of these rival tendencies was, as is wont, most marked amongst the youth frequenting the great schools of the Capital. The students in Law and in Medicine at the University of Paris, were accustomed to hold literary meetings, to which they gave

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1 Dr. Moriarty: *Sermon for the Third Centenary of the Birth of Saint Vincent de Paul*, 1876.

2 *Un siècle de l'Eglise de France*; by Mgr Baunard, C. XIII., p. 278, 3rd ed. Paris, 1902.

3 *Aeneid*, Lib. VI. 727.

4 *Eccl.* LXIX., 18.

the name of Conferences. Amongst these the most remarkable was the *Conference d' Histoire*. Its members met once a week. Amongst them were Atheists and Deists, as well as fervent Catholics. They discussed historical questions, and religion, which runs through all history, could not fail to be discussed. The Catholic students, in their weekly debates, sought to inspire their unbelieving fellow-students with ideas favorable to religion. Finding that they did not succeed to the extent they desired, they resolved to separate from the Literary Conference, and to found a Conference or Association exclusively devoted to works of charity, and thus to show by works, which speak louder than words, the vitality and influence of religion. A few students, and amongst them Frederick Ozanam formed this project. They took counsel with the parish priest of St. Etienne du Mont, in whose parish they met; the good work was decided on. A Sister of Charity, Sœur Rosalie, a name famed in the annals of charity, furnished them with names of families in need of assistance. The first Conference was formed in this wise in 1833, and it took for its patron Saint Vincent de Paul. It consisted only of seven members. A year later, when it met, in 1834, to celebrate the Feast of its patron, it had increased to sixty. In another year it numbered two hundred and fifty members. Separate Conferences were formed in various quarters of the Capital; but all remained united to the parent Conference and were guided by its spirit. From Paris, the good work spread through France, from France to Rome, and then to other countries. In 1844, a Conference was founded in London, and in 1845 the Society of St. Vincent de Paul was established in Dublin. At the present day the Conferences of Saint Vincent de Paul amount in round numbers to five thousand, with one hundred thousand members:<sup>1</sup> and they are to be found in every quarter

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1 *Un siècle de l' Eglise de France*: by Mgr. Baunard, ch. xiii., p 275

of the globe: from Canada to Australia, and from Scotland to Peru:

## GERMANY

### PRUSSIAN POLAND—PROVINCE OF CULM

I. The Hospital of Posen was founded by William III., King of Prussia at the earnest solicitation of Prince Antony Radziwill, Governor of the Grandduchy of Posen. December twenty-third, 1822, six Daughters of Charity, who had been asked for by His Majesty, arrived in Warsaw and took charge of the royal hospital established in the ancient convent of Clares.

The new establishment took the name, House of the Transfiguration, and, in 1850, became the Central House of a new Province erected by Very Rev. J. B. Etienne, Superior General: this province comprised the houses of the Daughters of Charity in that part of ancient Poland that had been annexed to Prussia.—In 1863, the House of the Transfiguration was reconverted into a hospital, accommodating about two hundred patients.

II. The Daughters of Charity were asked for in Culm in 1694, by Mgr. Casimir Szezuka, Bishop of Culm, for the care of the sick and the education of poor young girls. The Sisters, who came from Warsaw in charge of Sr. Brisard were obliged to occupy a house opposite the parish church: these premises, being so restricted, precluded the development of their works.

In 1822 the old convent of the Benedictines was made over to them, with the condition that they have care of the sick. All the works previously undertaken were transferred to this house.

In 1863, the establishment at Culm became a Central House of the same Province.

*Letter from Sr. GIERBERG, Visitatrix of the Daughters of Charity, to Most Honored MOTHER KIEFFER.*

Culm, September 9, 1902.

MOST HONORED MOTHER,

*The grace of our Lord be ever with us!*

Each of your letters, so maternal, is a new encouragement for me; therefore they are always received with filial

gratitude. Now that you are overwhelmed with care and anxiety, we strive to redouble the fervor of our prayers for our two beloved Families of St. Vincent, and for all Communities in general, so sorely tried in France.

Let me share with you, Most Honored Mother, the news of an event which inspires the hope that better days are in store for our poor Province. About a month ago our dear Sister Suminska received an official announcement that Her Majesty, the Empress, proposed to honor the General Hospital by a visit, when she would come to Posen. This intimation was an agreeable surprise, as the visit of a sovereign cannot be considered otherwise, it appears to me, than as a favor. Mgr. Likowski, coadjutor bishop, always devoted to the Community, sent me word that it was my duty to come to Posen to receive Her Majesty, and thither I went, a few days previous to the date appointed for her reception, September fourth.

The whole house was decorated with garlands and hangings. His Grace, Archbishop Stablewski, of Posen, and his coadjutor had the kindness to be present at the hospital to render the reception more solemn. Several hundred persons had assembled in the large square opposite, to await the arrival of our august visitor. About half-past four the imperial carriage came in sight; the waiting multitude respectfully saluted it. Both Sr. Suminska and myself had the honor to receive Her Majesty when she alighted. On entering the house she was greeted by a song of welcome, prepared for the occasion. In the reception hall our venerated Archbishop saluted Her Majesty, mingling in his address of welcome, a few words on charity towards the poor and the sick, as one of the most beautiful qualities of a sovereign. The Empress cordially thanked him and expressed a wish to see the sick.

The Court Officer having requested that we should, so far as possible, spare the Empress the fatigue of ascending



or descending the stairs, on account of her frail health, we brought down to the garden all the sick, who were able to come; some were placed in rolling chairs, others in arm-chairs, many were walking about in the galleries. Her Majesty greeted our dear poor with much kindness; she had cheering words for all, inquiring whence they came, how long they had been sick, and pressing the hand of each in turn; she begged us to interpret for those who could not speak German. After her visit to the chapel, she asked to see the part of the house occupied by our Sisters. We showed her the community-room and the refectory. She was delighted with the simplicity of our furniture and the cleanliness of the house. She kept our dear Sr. Suminska and myself busy all the time answering her questions, all of which evinced her goodness and her interest in our works. I was happy, when occasion offered, to speak of our Community. When she learned that I had come from Culm expressly to welcome her in the name of my Community, she assured me of her appreciation, as she pressed my hand affectionately. At the close of her visit, I, on my part, assured her of our deep gratitude for the honor she had done us in coming thus to visit our hospital. Her Majesty again pressed my hand, and, with the utmost condescension of manner, charged me to salute all our Sisters of the Central House for her.

On leaving the hospital, as she passed through the corridor leading to the front door, where our sisters stood ranged in line, Her Majesty pressed the hand of each, saying also some amiable words. The Archbishop stood upon the threshold to say farewell to our illustrious guest. Deeply touched, the Empress said: "My dear and venerated Archbishop, I thank you for being here to meet me, despite your suffering condition; I doubly appreciate your presence, and I hope that your Lordship's health will soon be entirely restored!"—The Coadjutor, Sr. Suminska and I

attended her to the carriage. The people, who were still assembled in the square, again saluted the Empress, as they had done on her arrival.

A very pleasing impression has been made by this visit of our amiable sovereign, encouraging the hope that we may, henceforth, breathe more freely. The remarkable benevolence which she evinced towards us, and our own most cordial efforts to prove our appreciation of the honor conferred upon us by this visit, will serve, I trust, to dissipate unjust prejudices hitherto existing in the minds of the local authorities. They will begin to understand, perhaps, that, serving God in the person of the poor, no matter in what country, the Daughters of Charity never forget their obligation of *rendering to Cæsar the things that are Cæsar's*, and that they are always happy when occasion presents, to manifest these sentiments.

Begging, dear Mother, that you will remember, before the tabernacle, the needs of our little Province, I am, in the love of our Lord and Mary Immaculate, Most Honored Mother.

Your humble servant, very grateful and obedient child,

SR. GIERBERG.

## AUSTRIA

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### FIFTIETH ANNIVERSARY

OF THE CONGREGATION OF THE MISSION IN AUSTRIA

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*Letter from* REV. JOHN MACUR, *Priest of the Mission,*  
to VERY REV. A. FIAT, *Superior General.*

Cilli, St. Joseph's House,  
November 27, 1902.

MOST HONORED FATHER,

*Your blessing, if you please!*

God continues to bless us. We have celebrated our Golden Jubilee or the Fiftieth Anniversary of the establishment of our Congregation in Austria, in the city of Cilli. Our pious festivities continued from the sixth to the twenty-second of September.

During this time there were more than eight thousand Communions; sometimes as many as ten or fifteen thousand pilgrims came to Cilli. Every day fervent souls awaited their turn for confession, even until late in the evening without breaking their fast; it was only at eight o'clock, after their confession, that they received Holy Communion.

To God be all the glory. After God, our gratitude is due to Our Holy Father, the Pope, who expressed the desire that throughout the Province of Austria-Hungary, the Missionaries and Sisters of Charity should on this occasion return thanks to God; and in his benevolence, the Holy Father granted, even to January first, 1903, precious in-

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dulgences easily to be gained. In fine, our gratitude must extend to the most illustrious Mgr. Michael Napotnik, Prince-Bishop of Marburg, prelate of this diocese.

This venerable pontiff with his Chapter, assisted at our celebration; he addressed the assembly, blessed the crowns for the statues of the Blessed Virgin and St. Joseph, and celebrated pontifical Mass. In all things he graciously favored me with his approbation and concurrence. At the toast terminating our repast, he offered to you, Most Honored Father, a tribute most precious to us, and he wishes a brochure to be compiled for our German confrères giving a description of the feast.

We are here in the Slav country. I have succeeded in procuring a preacher and confessor for the Germans and Magyars. The Bishop himself wishes to write and publish an account of this beautiful solemnity for the benefit of the Slavs. Please accept, etc.,

John MACUR.

From the interesting account published by Rev. Bartholomew Voh, Canon of Lavant, Marburg, we extract some details.

After speaking of the arrival and installation of the Priests of the Mission at Cilli, fifty years ago, which events were related in the *Annals* of last year, (Vol. IX. p. 15), the worthy author continues thus:

The Rev. Superior of Cilli desired to celebrate the feast of their Golden Jubilee with great pomp. An appeal was made to Rome to obtain for the occasion special indulgences, which Our Holy Father, Leo XIII, vouchsafed to grant. The feast was preceded by a mission of two weeks' duration closing on September twenty-first by the coronation of the statues of two Saints through whose intercession God has bestowed many favors. The mission was opened on the evening of September sixth by the pastor of Cilli, Father Ogradi; three sermons were given daily; zealous priests endeavored to do all in their power for the benefit

of souls, and God blessed their efforts. During the whole course of the mission, the faithful approached the Sacraments; from fifteen to thirty confessors scarcely sufficed and some penitents returned two or three successive days before they had an opportunity of making their confession; several remained fasting from morning till evening at the confessional, considering themselves happy to secure absolution even at this cost; Holy Communion was given in the evening. During this time of grace the Communions, exceeded eight thousand. On the last two days the pastor of St. Peter's, near Marburg, spoke upon *Delay of Repentance*; Father Bohine, on *The Infinite Mercy of God*, and the Superior of the Priests of the Mission at Laybach, on *The Compassion of the Blessed Virgin for the Repentant Sinner*. The Rev. Visitor of the Missionaries, Father Binner of Gratz, delivered two sermons: one in honor of *St. Joseph*, the other in honor of the *Blessed Virgin*.

The Prince-Bishop of Marburg honored the feast by his presence. From the station, he went directly to St. Joseph's Church accompanied by a large number of pilgrims, while the chimes of twenty bells rang out a joyous welcome. A triumphal arch had been erected at a certain distance from the church and the dwelling of the Missionaries; here the prelate was received by the Chapter of Canons of Marburg, by the Missionaries conducted by the Rev. Visitor, Father Binner, and by twenty secular priests; it was edifying to see with what lively faith the kneeling assembly received the blessing of the chief pastor. The procession formed, and reciting the rosary, repaired to the church filled with devout adorers. On the arrival of the Prince-Bishop, the Litany of the Blessed Virgin was intoned, the Benediction of the Blessed Sacrament given; and on that day there were more penitents than ever. On Sunday, after a sermon from Mgr. Kribosek on *The Joys of Heaven*, the Prince-Bishop celebrated High Mass. At ten o'clock, he blessed the two

crowns received from Paris, the gift of the Superior General for the statues of the Blessed Virgin and St. Joseph, and addressed the congregation on the motives that called forth gratitude to God on this occasion, and on the significance of the coronation. In concluding, the celebrated orator exhorted the pilgrims to be faithful to the resolutions of the mission, and to thank the Priests of the Mission and all who contributed to its success, for this beautiful solemnity. The ceremony of blessing the crowns and the address lasted until half past eleven, after which Solemn Mass was chanted.

It was a happy thought of the Superior of Marburg, to preach in open air at a certain distance from the church, to prevent the crowd from forcing an entrance; Mass was celebrated at another place, and pious melodies filled the air, while a new organ poured forth in the church its rich and exquisite harmony. The festivity terminated with the *Te Deum*, and the chime of bells signalled our joy to all who have faith, and who in union with the Catholic Church exclaim with heartfelt gratitude: *Deo gratias*.

After dinner, to which thirty priests were invited, the Prince Bishop rose and proposed a toast in honor of the Sovereign Pontiff, Leo XIII;—of His Majesty, Emperor Francis Joseph, who had honored the Priests of the Mission with testimonies of sincere friendship;—of the Superior General of the Congregation of the Mission, Father Fiat. He saluted the Rev. Visitor, Father Binner, and all the Missionaries, priests and confessors. "May the house of the Missionaries", said he in conclusion, "continue to prosper under the protection of the Blessed Virgin and of her chaste Spouse, whose statues we have just crowned." It was observed that the eyes of several of the guests were moist with tears of emotion.

The number of souls assembled on this day was about fifteen thousand; the church was filled and the plain above



the hills was covered with the crowd. Thank God no accident occurred.

The Prince Bishop took his departure about five o'clock in the afternoon; he was accompanied to the station by the multitude, mothers presenting their little children to be blessed by him. On Monday, September twenty-second, a solemn funeral service, celebrated by the Rev. Visitor, closed the mission.

We understand that the Prince Bishop intends to publish a tract giving the history of the Priests of the Mission of St. Joseph's, Cilli.

As an echo of the feast, this Jubilee was celebrated from October thirty-first to November second, at the house of the Missionaries at Brunndorf, near Marburg, an establishment recently organized. The Missionaries of the house of Jesus, Mary, and Joseph, render the consoling statement, that during the Triduum many approached the Sacraments, eager to secure the indulgence granted for the occasion.

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## CONGREGATION OF THE MISSION IN AUSTRIA.

(continued). <sup>1</sup>

HOUSE OF SALZBURG

1883

This house of the Congregation was founded almost exclusively for the direction of the Daughters of Charity at Salzburg. The union of the Daughters of Charity of the Archdiocese of Salzburg with the Mother-House in Paris was the occasion of its foundation. Certain difficulties having been removed through the intervention of His Grace, Mgr. Francis de Paule Eder, then Archbishop, and of Rev. Isidore Pertl, then Superior, this union was happily effected.

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<sup>1</sup> See vol. ix. p. 15

The archbishop wishing the Daughters of Charity of his diocese to form a special Province, a Missionary was appointed their Director. Superiors confided this office to Rev. Dominic Wobbe and, at the same time, appointed him Superior of the house of the Missionaries which was about to be founded. Towards the last of September 1882, Father Wobbe came to Salzburg accompanied by Father Augustin Wolf of the House of Vienna. There they labored conjointly in a mission given in the cathedral church on the occasion of the thirteen hundredth anniversary of St. Rupert, the apostle and first bishop of Salzburg. After the mission, Father Wobbe returned to Salzburg, October third, to the principal house of the Daughters of Charity, where he remained a considerable time with Father Francis Weissenbacher. In the second week of October they began the construction of a small dwelling for the Missionaries; this was completed before winter set in and they began to occupy it August fourteenth, 1883.

At the period of the union of the Daughters of Charity, the Missionaries had only a small chapel but rich, and beautifully decorated. In the spring of 1885, this chapel was demolished and a church erected in its place. The erection of this second edifice went on so rapidly that on September twenty-second, 1888, the archbishop, Francis Albert Eder, consecrated it. Immediately after the ceremony, the Holy Sacrifice was offered simultaneously by the archbishop at the main altar, and by the Rev. Canon Hacsteiner and Father Wobbe, Superior, at the side altars dedicated to Saint Joseph and Saint Vincent.

Father Weissenbacher, after five years of hard labor was transferred to Schwarzach, whence he returned as Director of the Sisters and Superior, to take the place of Father Dominic Wobbe who died in the peace of the Lord, February sixth, 1891.

This house as above stated, was founded principally for the direction of the Daughters of Charity; hence, with the exception of certain cases in which they have assisted their confrères in missions, the direction of the Daughters of Saint Vincent is almost the sole duty of these Missionaries, upon whom we fondly trust the Lord will continue to shed His benedictions as He has done to the present time.

#### HOUSE OF SCHWARZACH—SCHERMBERG

1887

This house came into existence, like that of Salzburg, on the occasion of the union of the Daughters of Charity of Salzburg with the Mother-House of Paris. These Daughters of Charity had attended, from the year 1844, the sick of the hospice of Schwarzach in the vicinity of the Church of the Blessed Virgin Mary.

To this establishment was joined another, a short distance from Schwarzach, which had been established in the citadel of Schermberg on an elevation of one hundred and eighty-five metres. This citadel formerly belonged to the Count of Schermberg, and was given by His Eminence, Cardinal Schwarzenberg to the Daughters of Charity at the same time that other lands were donated for the extension of the work above-mentioned; here the poor and the insane found an asylum, while the second story served for the accommodation of priest boarders, as they were termed; that is, those who were for a time exempt from duty. The care of souls, confided in these establishments to secular priests until 1882, was transferred on May nineteenth of the same year, to the Priests of the Congregation of Our Most Holy Redeemer.

When on July nineteenth, 1882, the Sisters of Charity of Salzburg were united to the Mother-House of Paris, the Lazarists, in accordance with the desire of Archbishop Eder, assumed the direction of these works. The act of

transfer was signed September thirtieth, 1882, in presence of the Redemptorist Fathers, Francis Schmiedhuber, Superior, and Gaspard Stamm, Master and Director of the priest boarders; and the Missionaries, Fathers William Mungersdorf, Visitor of the Austrian Province; Francis Weissenbacher, Superior and Director, and besides Father Joseph Kahl and Father Francis Dank.

The Missionaries divided their field of labor, the Superior and Father Dank charging themselves with the direction of the establishment of Schermberg, and the third Missionary, Father James Fischer, who joined them later, occupying himself with the spiritual care of the Daughters of Charity of Schwarzach and the catechetical instructions given in their school. Such are still the functions of the Missionaries; besides which they serve the church of Saint Mary of Schwarzach, and in both houses they have a private oratory with an altar at which they can celebrate Holy Mass.

It may be well here to give some details relative to the church of Saint Mary of Schwarzach and of the citadel of Schermberg.

This church was founded in honor of Her, who crushes heresies, about the year 1736, in the time of Leopold Anthony, Archbishop of Salzburg, by fourteen monasteries of Benedictines associated to destroy the Lutheran heresy; and was consecrated to the Immaculate Conception of the Blessed Virgin Mary in 1759, by Archbishop Sigismond. The dedication was not in vain, for since that period no Protestant family has settled in this place. Our readers may be surprised to hear that in this church are two galleries destined for assemblies of controversy which, however, very seldom took place. Some years later the Lutheran heresy was entirely extirpated from this region and the monastery was abandoned by the Benedictines.

In 1844, as said above, it was ceded by His Eminence,

Cardinal Schwarzenberg, Prince-Archbishop of Salzburg, to six Daughters of Charity who, when their Mother-house was established in this place, founded in a short time more than sixty houses depending upon it.

From 1894 to 1899 the church was entirely renovated and richly decorated: side altars, a pulpit, and stations of the Way of the Cross, were erected.

The citadel of Schermberg was constructed by Count Albert of Schermberg, and until the middle of the seventeenth century, it was in the possession of Catholics. We find here a sanctuary and also a miraculous statue of the Mother of God which having been carried from Schermberg to a neighboring parish, probably on account of the apostasy of him who owned it, returned of itself to Schermberg, as is attested by persons most worthy of credit.

Besides this sanctuary there are two oratories in the citadel. The apartments are divided between the Sisters and the sick.

#### HOUSE OF ST. GEORGE OF CONSTANTINOPLE

1882.

This German mission erected near the church of St. George, owes its origin to Very Rev. E. Boré, Superior General, who for many years was Visitor of the Province of Constantinople. As he was acquainted with the German language, he was often called upon to exercise his spiritual functions in behalf of the Germans. Thinking that a resident German priest would be most advantageous, he succeeded in having Rev. Theodore Thiele, Priest of the Mission, transferred from Vienna to this city in 1870. This good Father was not idle, he labored diligently and with success, but the following year he contracted a fatal disease, while administering the Sacraments to the dying, and peacefully expired in the embrace of our Lord. An-

other priest was sent from Vienna to Constantinople for the same ministry to which he zealously devoted himself, but in 1874, he also contracted the disease and was obliged to return to Vienna. His successor was Father Peter Conrad Stroeever, a Missionary from the Province of Germany who, having been exiled from his country by the so-called War of Civilization—*Kulturkampf*—arrived in Constantinople October seventeenth, 1874; and it is but just to regard him as the true founder of the House of St. George.

At first, like his predecessors, he received hospitality from his French confrères at St. Benedict, but he soon made arrangements to found a mission and a particular church, especially as some German Daughters of Charity had come to Constantinople to open an asylum and a school for little children. Therefore, after eight years of labor, having gathered in Germany and Austria the necessary funds, he was able to purchase of the Franciscan Fathers, to the entire satisfaction of the Germans and Austrians, the church of St. George and the house adjoining. On September nineteenth, 1882, he took solemn possession of the church and house, giving a portion of the latter to the Daughters of Charity. This German mission thus founded by a formal contract, was confirmed by the Archbishop, Mgr. Vincent Vanutelli, who promised it his protection. It was also recognized as a new house of the Congregation of the Mission by the Superior General, Very Rev. A. Fiat, and Father Stroeever was appointed its first Superior.

The school and orphan asylum prospered; the acquisition of a new house gave extension to the work, and two or three priests from the German Province were called to assist. Those at the head of the Province, however, declared that they could not provide for the wants of the establishment. Then, Father Stroeever consulting Father William Mungersdorf, Visitor of the Austrian Province, the house of St. George, with the approbation of the Supe-



rior General, was attached to the Province of Austria. (1891). This was the last work of Father Stroever, who had done so much for the house of St. George; he was attacked by a malady requiring surgical operation, and which becoming more aggravated, reduced him to the last extremity. On October first, 1891, it pleased God to call him from this life to the eternal recompense promised to the faithful servant. His memory will ever abide in the house of St. George.

The new Superior, Father Joseph Jarosch who came from Gratz to Constantinople, was zealous and energetic; the schools increased, the number of Missionaries, priests, and brothers, rose to twelve, and that of the Daughters of Charity, but eleven in the time of Father Stroever, gradually increased to forty. This development required great vigilance.

The house underwent diverse transformations: buildings and gardens were added, and the house of St. George comprised within its walls two hundred intern boys and girls, and one hundred and fifty day pupils. The Daughters of Charity purchased two small dwellings, one of which was destined to be an infant asylum and the other a clinic for cases of ophthalmia.

Six hundred patients are attended in these houses by the most excellent physicians. The Sisters receive and provide for fifty children of five years old and under.

The Missionaries exercise their zeal principally in the schools which, in foreign countries, are of the highest importance; yet they give their services for other duties when requested. They carefully discharge the functions of their church; preach there to the people every Sunday and feasts, hear the confessions of the French and Italians; endeavor to prevent or to rectify unlawful unions, distribute alms to the poor, and with the blessing of God, they will obtain numerous conversions.



HOUSE OF ALGERSDORF, NEAR GRATZ, IN STYRIA

1894

Algersdorf is a faubourg of the city of Gratz, inhabited principally by working men. Our Congregation there owes the foundation of a house to the Leopoldine Institute, established by Rev. Leopold Hofbauer, pastor of St. Andrew's church; the institute is an asylum for children and a Normal School the direction of which has been intrusted to the Daughters of Charity.

The Daughters of Saint Vincent being established there, it was desirable that the Missionaries should also have a house in the same locality, but the voice of authority did not invite them. This voice, however, was at last heard, speaking through Mgr. John Baptist Zwerger, Bishop of Seckau,<sup>1</sup> who for a long time had been anxious to provide for the religious needs of this portion of his flock.

The pious founder clearly states this in the document placed in the corner stone: "This stone", said he, "is the foundation stone of a church built by John Baptist, Bishop of Seckau, on the property of the Daughters of Charity, and in honor of Saint Vincent, by means of a legacy bequeathed by Leopold Lilienthal, a Roman count. The same bishop has confided the care of souls to the Priests of the Mission, the better to secure the eternal salvation of poor laborers, to increase in them faith and piety, and to encourage them to receive the Sacraments;—without, however, trespassing on the rights of the parish;—to give instruction to the Leopoldine Asylum and watch over the education there given; in fine, that the Daughters of Charity may find in the Sons of Saint Vincent help and consolation.

In this manner was the church intrusted to our Congregation; the poor in great numbers are as a precious inheritance from our Father, Saint Vincent.

<sup>1</sup> Sub-metropolis of Salzburg: residence at Gratz.

After many difficulties the construction of the church was commenced February nineteenth, 1892, and on May ninth of the same year, the Archbishop, Mgr. John Baptist, consecrated and laid the corner stone. One year later the monument was completed, at least, the exterior; on April twenty-sixth, 1893, the cross blessed by the archbishop, was erected. Alas! at this time the good prelate was attacked by a mortal illness. The consecration of this cross was the last act of his life, for on August fourteenth, 1893, his soul fled to heaven to receive the crown of glory he so well merited.

September fifth, the bells were blessed by the most Rev. Capitulary Vicar, Father John Winterer; finally, on December sixth, 1894, on account of the absence of the new bishop who was engaged in visiting his diocese, the same Vicar blessed the church. On the eve, December fifth, 1894, the Missionaries, Father Coleman Galambos, Superior, and Father Joseph Haring, with four brothers, took possession of the house.

The priests zealously applied themselves to the conversion of souls and the blessing of God descended upon their labors.

In the following Spring, April twenty-fourth, 1895, the new bishop, Mgr. Leopold Schuster, consecrated the church with the usual solemnity, and a mission was immediately opened. May the Lord bless the Sons of Saint Vincent; in them he still lives here as formerly, among the poor! May this vineyard of the Lord so long desolate, bring forth, through their efforts, precious fruits of salvation!

# HOUSE OF VIENNA

## POUTHONGASSE—APOSTOLIC SCHOOL

1893

This is the third house of the Congregation of the Mission in Vienna; it is an annex of St. Anthony's Asylum, the foundation of which is due to Rev. Bartholomew Touvre, a zealous Missionary, sent from France to our Province. This good priest compassionated the condition of women and young girls who, on being released from prison, found themselves deprived of friends, without employment, and obliged to seek shelter wherever they could, trying to find wherewith to support life: the pious Missionary, eager to make some provision for these unfortunate souls, began to collect means, but being surprised by death, he left to others the execution of his designs.

Some years later, another Missionary equally zealous, encouraged by Father Martin Derler, Superior of the House of Vienna (Kaiserstrasse), took up the work in 1880. He assembled in the asylum of St. Anthony, a society composed of members of the Conferences of Saint Vincent de Paul, to assist him in carrying out his designs.

The blessing of God seconded the charitable efforts of these devoted men so that in 1887, they commenced the erection of a house in the military camp called *Schmelz*. At the same time they resolved to build a church to be placed in charge of the Missionaries, for whom it was necessary to provide also a small dwelling. Having purchased a house for the sum of sixteen thousand dollars and adapted it to the purpose for which it was intended, the Society gave it over to our Company, on the sole condition that two Missionaries should attend to the church as well as to the asylum.

For a long time Superiors had been desirous that the preparatory Seminary of the House of Vienna (Kaiser-

strasse), where the students, the very modest hope of the Company (they were but fourteen) were instructed, should expand and be converted into an apostolic school; the new house was well adapted to this purpose.

In the summer of 1893 all was completed: the church dedicated to St. Anthony of Padua; at one side the Asylum of St. Anthony, at the other the Apostolic School. On August twenty-seventh, 1893, the church was solemnly consecrated by His Grace, Mgr. Edward Angerer, Auxiliary Bishop, and the first Mass celebrated by Father Mungersdorf, Visitor of this Province of the Congregation.

The church, Roman in style, is valued at one hundred sixty thousand dollars: the main altar dedicated to St. Anthony, is marble. The statues on the side altars to the right, represent the Blessed Virgin, Saint Vincent, and Blessed John Gabriel; those to the left, St. Joseph, St. Barbara, and St. Philomena; all are of painted copper. The stations are of bronze; the cross is one of the sixteenth century: The organ is the gift of Brother Joseph Macher: these points are truly worthy of note.

The Superior, Father Ollé, with two brothers, took possession of the house October fifth, 1893. A few weeks later another priest, Father Lang, arrived to conduct the studies: the young students numbered fifty.

Increase of work required more help, therefore a third priest was added and several brothers, for, besides the care of the church, the Missionaries were obliged to attend to the Apostolic School, to direct the Sisters of Charity, and in fine, to give their religious services to the Asylum. Into this Asylum are admitted: 1. Women and young girls set at liberty after having completed their term of imprisonment; these are usefully employed and thereby they procure the means of an honest livelihood in the world. 2. Servants who from age or infirmities are no longer able to work for their living. 3. Sometimes little children are

received lest from habits of idleness, they become vagrants: on being admitted they are instructed in their religion and supplied with food, so that, physically and morally, they are provided for, at least for a time. It is evident that the Sons of St. Vincent charged with this work are in their proper sphere, doing much good for the poor.

SAINT JOSEPH'S —HOUSE OF BRUNNDORF, NEAR MARBURG

At Brunndorf, near Marburg, there was, as early as 1625, a little chapel dedicated to St. Joseph which gradually attained the proportions of a church. Through the liberal donations of Wolfgang of Synersberg who in 1698, contributed still larger sums, this first temple was supplanted by the noble edifice we find here at present, with its three altars dedicated respectively to St. Joseph, to the Purification of Mary, and to St. Andrew; moreover, a benefice was annexed thereto.

On July fifth, 1767, this church of St. Joseph was consecrated by Mgr. Charles, Count of Attems, Bishop of Gorice; but in 1788 the benefice having been transferred to the Church of St. Magdalen, St. Joseph's Church remained closed for nearly one hundred years.

Finally, in 1896, by the advice of Rev. Thomas Rosane, Honorary Canon, Dean and Pastor of the church of St. Magdalen, St. Joseph's Church was confided to the Congregation of the Mission, and our priests were charged with the duties of reconciling sinners to God by means of the sacraments, of announcing the word of God to the inhabitants of Brunndorf, who were mostly working men, and of laboring for the salvation of souls in the neighboring districts.

The work succeeded admirably, even the blind must have recognized in it the finger of God. Towards the close of 1896 the matter was presented for consideration,

and in June 1897, with the approbation of Church and State and the consent of the Superior General, Father Fiat, all the necessary conditions were agreed upon. The house and church were ceded to us, the altar being provided with a new tabernacle artistically chiseled by one of our brothers. The church is spacious enough, but the house contains only eight apartments.

Father Joseph Javsovek, then Superior of the house of Cilli, was appointed Superior of the new establishment having Father Michael Navinsek for a companion; three brothers were named to assist the Missionaries.

On September twelfth, feast of the holy Name of Mary, Mgr. Michael Napotnik, Bishop of Lavant, (residing at Marburg,) a man filled with the apostolic spirit and most devoted to our Congregation, having made his spiritual retreat with our confrères of Vienna before entering upon the episcopacy, solemnly introduced the Missionaries into their new abode. The inhabitants of Brunndorf had signalized their joy the evening previous by the ringing of bells, musical productions; and skilful contrivances. On the day itself at ten o'clock, the magistrates of the city, and a large body of priests, besides the Missionaries, received the bishop with great solemnity. After blessing the new tabernacle and celebrating Mass, the prelate addressed the people in German, then in Slav—both languages being spoken in the country—taking for his text the versicle: *Dominus custodiat introitum vestrum et exitum vestrum ex hoc nunc et usque in sæcula*. On this occasion he manifested his esteem for our Holy Founder and for the Congregation, citing several passages from our Holy Rules. A solemn *Te Deum* closed the festivity.

Our Missionaries applied themselves courageously to the work of God. The large number of souls—fifteen hundred working men with their wives and children—imposed

on them a heavy task, particularly as they had to speak both languages of this country. A third priest was soon added to the number, but Father Joseph Navinsek, in consequence perhaps of over exertion, was carried off some months after. He was attacked by lung trouble, and on July nineteenth, feast of Saint Vincent, this faithful Son of the Saint exchanged this life for a better, being scarcely twenty-eight years of age. May he intercede for the House of Brunndorf, and may this great sacrifice draw upon it the blessings of heaven!

#### HOUSE OF PILIS—CSABA, IN HUNGARY

1898

The first Visitor of the Province of Austria, Father Mary Dominic Schlick, had said one day: "The Congregation of the Mission must be introduced some day into Hungary, this kingdom of Mary. If the Daughters of Charity and the Missionaries are established in this country," he added, "then throughout Hungary the former will uphold the standard of Charity, and the latter that of the true Faith and the Christian life."

These words were prophetic; he was still Visitor when the Daughters of Charity entered Hungary, and under his successor, Father William Mungersdorf they spread throughout the country in a marvellous manner.

But God wished the Sons of Saint Vincent to follow the Daughters of Charity, as was clearly proved by the number of secular clergy raised up by divine Providence—among whom we find Mgr. George Schopper, Bishop of Rosenau, and Doctor Michael Bundala, Director of the Central Seminary of Pest—who made every exertion to realize the prophecy of the Visitor.

Obstacles and difficulties abounded. The grain of wheat as our divine Saviour says, must fall into the ground and



die; only after this can we expect the fruit. This grain, if we are permitted thus to explain the ways of divine Providence, must have been in this case of excellent quality, as we shall discover later.

In the chase, the young Prince Ladislas, estimable son of a most worthy father, the Archduke Joseph, devoted to the Hungarians, was shot, and thus sadly lost his life September sixteenth, 1896. The father, a man of strong faith and burning with the desire of propagating the true religion in Hungary, often reflected in his prayers, by what pious work he could perpetuate the memory of his deceased son.

After pious deliberation, he applied for our Congregation, employing every means for its introduction into his dominions. With this view, he called on Father William Mungersdorf, Visitor of the Austrian Province; but subjects being too few, his request was not granted; he then applied by letter to the Superior General, but with no better success.

The Archduke seeing in his design the will of God, did not hesitate to apply to the Sovereign Pontiff himself who, to satisfy him, exhorted the Superior General to furnish Missionaries for the people of Hungary.

The Superior General most willingly complied with the wishes of His Holiness. Therefore in accordance with the command of the Visitor, Father Mungersdorf, the first stone of the church of the Missionaries at Pilis Csaba, was laid September eighth, 1897, anniversary of the birth of the Blessed Virgin Mary, and the birthday of the Congregation of the Mission in Hungary. Meanwhile the Archduke's castle situated at Pilis Csaba, not far from Budapest, capital of Hungary, was placed at the disposition of the Missionaries until their house was completed.

In this foundation, the administrator of the property of the Archduke, the renowned Mr. Adolphe de Libits, Royal

Councillor, took every measure that the church and house of the Missionaries should be perfectly adapted to the end for which they were intended.

Finally, when the buildings were finished, early in the year 1898, the Rev. Visitor appointed April twenty-fourth for the Congregation of the Mission to take possession of the new house.

This date, the anniversary of the birth of Saint Vincent, coincided this year with the feast of the Translation of his Relics; moreover, the Gospel of the good Shepherd is appointed for this Sunday: all these circumstances were not without significance for the opening of the new house.

Mgr. Philip Steiner, Bishop of Alba Reale, or Szehefevar, in whose diocese this first house of the Congregation of the Mission in Hungary was established, wished himself to introduce the Missionaries into their new home. Hence, on the day appointed, the prelate came accompanied by a large number of Rev. Canons, pastors, and other priests. Besides these were present, the Rev. Visitor, Father William Mungersdorf; Mr. Adolphe de Libits, representing the Archduke who could not attend; the Missionaries, Father Ferdinand Médits, Superior, with three other priests and three brothers; and a large body of the faithful. The bishop blessed the church and there celebrated Pontifical Mass.

The Missionaries were not unknown in Hungary; but they are new in the sense that only now have they possessed there a true home. Formerly, coming from Vienna or other residences, they had given numerous missions to the great satisfaction of the people; now they will continue these labors and undertake new ones. May almighty God abundantly bless their work!

## POLAND

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### THE DAUGHTERS OF CHARITY DURING THE FIRST EIGHT YEARS IN THE PROVINCE OF WARSAW.

A treatise published at Cracow has given some details relative to the first three Daughters of Charity sent to Warsaw by Saint Vincent de Paul and Venerable Louise de Marillac; but much is wanting in these details because the sources consulted were insufficient.

On such a subject we must have recourse to the Conferences and Letters of Saint Vincent whose heart overflows with joy and gratitude to God in speaking of the generosity, courage, and prudence of his three Daughters in Poland and who admires the divine Goodness which deigns to employ instruments so humble to operate marvels of mercy in a foreign land, a prey to the disasters occasioned by pestilence and war. The ancient processes verbal of the Councils held by Saint Vincent de Paul and his faithful co-operatrix, the traditions carefully preserved at Warsaw, and some official documents, furnish most reliable and valuable information relative to the early days of the Province of Poland and to the admirable devotedness of the first Sisters.

Sisters Margaret Moreau, Magdalen Drugeon, and Frances Donelle, Daughters of Charity sent by Saint Vincent de Paul at the request of the Queen Louise Marie de Gonzaga left Paris September sixth, 1652, and arrived in Poland in October.

They proceeded to Lowicz, a city some miles distant from Warsaw where the Queen then was. She detained them there for a few weeks that they might become a little familiar with the language and customs of the country, but on December eighth they were installed in a rented house not far from the church of the Holy Cross at Warsaw and commenced their labors by attending the plague-stricken. The three sisters, still young, feared not to expose their lives, gathering in the streets the poor victims of the pestilence, to shelter them in the small hospital organized by the Missionaries; and they even buried the dead. As soon as circumstances permitted, they opened at Warsaw a school for little girls and carried to the poor the alms given by the

Queen; they also established "Charities" in the suburbs of the capital and even at a greater distance in the province. In a word, they endeavored to exercise the functions to which they had been trained in France by their Foundress, Mademoiselle Le Gras, who directed them from afar, frequently writing to them, giving them good advice, and sending them rules drawn up by herself for divers works and offices. God blessed their beginnings, the Community extended its influence and when the Queen asked Mr. Vincent for three more sisters the Saint told her that Mademoiselle Le Gras was getting them ready for departure.

At the end of August 1655, three Daughters of Charity destined for Poland started from Paris. At the head of this colony was Sr. Margaret Chétif who, five years later was to succeed the venerated Foundress as Superioress of the Company; this shows with what care subjects were chosen for this distant mission. Scarcely however had the sisters reached Rouen when they received an order to return to Paris; the war breaking out between Sweden and Poland making travel impossible. They brought back with them the letter addressed by Venerable Louise de Marillac to the sisters in Poland.

We shall give an extract from this letter showing the union existing among these three sisters who had spent three years away from the cradle of their vocation, and the excellent spirit that animated them:

August 19, 1633.

The time has come, chosen by divine Providence, for the departure of our dear sisters from whom we separate with sorrow and with joy, assured as we are that they go to fulfil the will of God and to unite with you in the accomplishment of His holy designs in the kingdom of Poland. O my dear sisters, how important these are! I supplicate His infinite goodness to make you understand them, being assured that this knowledge will produce in you great humility and confusion seeing that you are chosen for such an employment, and will give you the desire to become worthy of it... You have always written to me that there was but one heart in your three

persons; in the name of the Blessed Trinity whom you have honored, I beg you to enlarge this heart and admit our other three sisters into this cordial union, so that it may not appear which are the first or the last three. I assure you that they leave as in this disposition, desiring only to please God without attachment to their own interest or satisfaction...In regard to God, they seek to do His holy will by serving the poor in the spirit of submission and charity; in regard to the Queen, they wish to honor the graces God has bestowed upon Her Majesty and to obey her in all things, being sure that she will never require anything of you against your obligations. In regard to yourselves, my dear sisters, you will esteem the choice God has been pleased to make of you for the foundation stones of this establishment, thinking that divine Providence shelters you under His wings to conduct you blindly, not knowing exactly whither you are going...I hope, my dear Sr. Margaret, that you will give the sisters the little advices they need, for they do not know in what manner the poor are served in this place. It seems to me I cannot sufficiently rejoice at the union that I feel will subsist among you in words and actions; this will edify all the family and externs also. Let there be no secrets among you six; but let all that passes among you be unknown to those without.

During the war with Sweden, the Queen took the three sisters to Silesia not wishing to expose them to the dangers they might encounter while the capital was in the hands of the enemy. At Oppeln, in Silesia, (*Opole* in Polish), the sisters were not idle; they kept school for little girls and distributed alms to the poor whom they visited.

When the Swedish troops that had besieged Cracow withdrew, and the Queen could return with safety, the three sisters followed her. Providence prepared a new work for their devotedness: near Cracow, the hospitals were filled with the wounded and the sisters remained there to nurse them. When the ambulances were closed, they went to Cracow to the Queen, who lodged them in her palace at Wawel, where they continued the same works as at Opole.

In the course of time, Poland was divided into three different provinces: Warsaw, Cracow, and Culm; Opole being a portion of this last province. Does it not seem that it entered into the designs of God to bring these three Daughters of Charity, during their wanderings of two years, upon the soil of each of the future Provinces, as if to de-

posit there the seeds of that fraternal charity and of sacrifice which they received directly from the Foundress of their Community? It is consoling for all successive generations of Daughters of Charity in Poland to be mindful of this holy and noble origin!

Having returned with the Queen to Warsaw in 1657, the sisters resumed the works in which they had been engaged previous to the war. In 1658, the Queen installed them in a large house built by her orders expressly for them, and then established and generously endowed an Orphan Asylum for one hundred little girls. In the same year, a Seminary for the Sisters of Charity was organized there. Venerable Louise de Marillac, watched from afar that all should be regulated on the plan of the house of St Lawrence at Paris. Saint Vincent in a letter to Father Ozenne, says: "Mademoiselle Le Gras is sending to Sr. Margaret a copy of the Regulations, drawn up by herself for the government of the Seminary of the Daughters of Charity." Thus, this house which at its origin was known under the title of Institute of St. Casimir, became the Central House of the Province of Poland, and at the present day it is the Central House of Warsaw.

In 1659 the pious Foundress had the intention of sending three more sisters to this distant mission, in compliance with the request of the Queen, the increasing needs of the work rigorously demanding it; but instead, of receiving from her hands this re-enforcement so ardently desired, her three eldest Daughters had soon to deplore the loss of their venerated Mother. On March nineteenth, 1660, Saint Vincent wrote to Father Desdames, Superior of the Missionaries at Warsaw: "I enclose a letter for Sr. Margaret which will grieve these poor Daughters of Charity. It has pleased God to call to Himself Mademoiselle Le Gras. I beg you to prepare the sisters for this sad news and help them to bear their loss." On March fifteenth, 1660, the



faithful servant of God was called to receive the recompense of a life rich in merit, entirely employed in the service of her divine Master for the relief of the poor and and the salvation of souls.

(*To be continued.*)

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## GREECE

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Last year, *la Semaine religieuse* of Paris (p. 83) gave the following statement:

July 29, 1901.

*Religious in Greece.*—In an article lately published on the development of the French language in Greece, Mr. Homolle, Director of the French school of Athens, renders this testimony to Religious Orders:

Teaching the French language is principally the work of religious Congregations of men and women: Lazarists, Oblates of St. Francis de Sales, Sisters of Charity, Sisters of St. Joseph of the Apparition, and Ursulines. The oldest foundation is that of the Lazarists who, in 1783 succeeded the Jesuits in the island of Santorin; the most recent is that of the Oblates established at Pirea and at Naxos within the last ten years.

Thanks to these religious Orders we have schools: for boys at Santorin (Lazarists); at Naxos and Pirea (Oblates); for girls, at Athens and Pirea (St. Joseph); at Syra (St. Joseph, and Sisters of Charity); at Naxos and Tinos (Ursulines); at Santorin (Sisters of Charity); at Corfu (Sisters of the Compassion).

These Congregations have wrought here the prodigies which have distinguished them elsewhere, undertaking, works in opposition to all the rules of human prudence, without capital, and incurring expenses without assured resources. The Ursulines of Tinos by their economy, order



and devotedness, founded with one hundred and twenty dollars, the model boarding school of Lutra; in the beginning they slept under the canopy of heaven, but to-day they accommodate in comfortable dwellings surrounded by vast gardens, one hundred boarders and thirty orphans; they clothe, support, and attend the sick of the neighborhood; and materially and morally minister to all the needy.

At Athens and at Pírea, we find the same daring courage and the same success; the expenses incurred by the Sisters of St. Joseph in the two houses of Athens and Pírea, and by Father Berthet in St. Paul's school, exceed for each twenty thousand dollars, while the educational fee is very low and not always paid; however, every year the debt decreases. I mention these as the most striking examples, but for devotedness and service, all the Orders are everywhere equal. If they excite jealousy, their progress inspires respect. The dignity of their life, the scrupulous discretion of their faith, exempt from proselytism; the high moral standard of their teaching, and the mild firmness of their discipline; their charity, as well as their aptitude for imparting instruction, have gained the confidence of families; and confidence has triumphed, even over the law which forbids religious houses to receive "orthodox" boarders. Their success is due to this, for Catholics in Greece are a minority—poor, and of ordinary condition.

## TURKEY IN EUROPE

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### REPORT OF REV. E. CAZOT, PRIEST OF THE MISSION, ON THE WORKS OF THE BULGARIAN MISSION OF MACEDONIA

Zeitenlik, June 22, 1902.

The mission confided to the Congregation among the Bulgarians of Macedonia is worthy of attention, and I am happy to give some account of our labors during the present year.

1. *Seminary of Zeitenlik*.<sup>1</sup>—The seminary is by far the most necessary work in the mission, it is the work by excellence; and we shall attain important results only when the old popes, who for the most part have been infected by the schism, shall have been substituted by young priests, duly instructed and truly Catholic. On the other hand it is a work most laborious.

First, we must select young children eight or ten years of age: whenever we have taken children above this age, we have been sadly disappointed; for when a youth fourteen or fifteen years old comes to us, after passing through other schools, his mind is biassed, schismatical ideas have already found entrance, and rarely are these entirely dispelled.

Even with young children we have many difficulties to encounter, for the people of Macedonia are so profoundly ignorant that children in their homes receive no Christian education whatever; mothers knowing nothing, can teach their children nothing; the popes do not trouble themselves about the matter and thus the children grow up, as it were, in a savage state and soon lose the candor of infancy. These are the elements out of which we must labor to form priests. Oh! how difficult it is to instil piety into

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1. Zeitenlik is about two kilometres north of Salonica.

the heart of a child when he has not imbibed it in the bosom of the family or at his mother's knee!

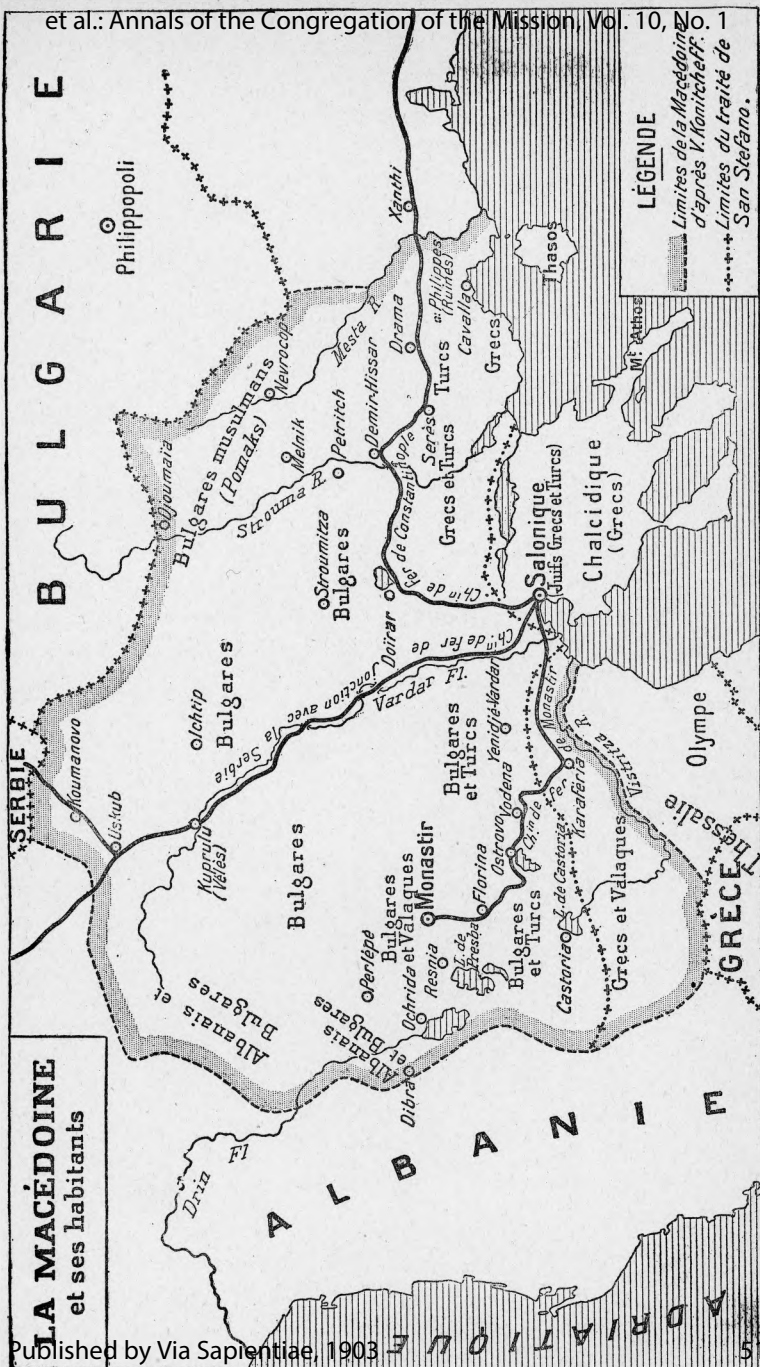
Moreover, when these children come to the seminary, they have no desire to be priests; we select those who seem to be the most intelligent and the best disposed, but the choice is very difficult. Parents in sending their children to us, are actuated only by the desire to have them instructed and raised above their condition, and the children readily adopt these views. Therefore, when they reach the age of seventeen or eighteen years and feel themselves sufficiently informed, when the passions begin to assert their sway, the youths in whom we had placed our hopes, tell us they have no vocation.

Finally, the time of vacation spent in their family is very injurious to them on account of what they see and hear, the beneficial influence we had exerted over them is quickly destroyed, and it takes three months after their return to restore them to their former condition. To remedy this inconvenience, we determined this year to suppress a portion of the vacation; the children will spend but four weeks at home and remain the rest of the time at the seminary. We delayed to make this arrangement which will increase our expenses and impose additional labor upon the members of the house who have need of rest, but decided that it was a measure necessary to prevent us from losing the fruit of our labor.

To all these difficulties we must add the low estimation in which the priest is held in schismatic countries, which does not encourage vocations—and the political agitations now rife in Macedonia, familiar even to children.

Nevertheless, the seminary has done good work during the past year; and if we have had no new priests, we have had at least two new clerics who have commenced their ecclesiastical studies.

In the Seminary of Zeitenlik this year, we find: three





ecclesiastical students; forty-six little seminarians in their second course; and nine apprentices to different trades.

While attending earnestly to their studies, our principal aim has been to enhance in their eyes the office of the priesthood, to instil piety into their hearts, to encourage frequent and fervent Communion, that God may raise up among the students numerous vocations.

2. *Residence of Coucouch.*—In 1900, when we had our first two celibate priests, we resolved, in order to keep them in the path of virtue and to insure their perseverance, to have them live together under the direction of a Missionary; therefore at that period, we established a residence at Coucouch.

Coucouch is the most important centre of the mission. Mgr. Scianow generally resides there. There are about two hundred Catholic families in this city where there is also a house of the Daughters of Charity founded by Sister Pourtales, with an orphanage and a school. The popes on account of their ignorance being unfit for duty, and in consequence of the scarcity of apostolic laborers, the religious instruction of the people was formerly much neglected; having no one to direct it, the boys' school has been still more sadly neglected.

Since our establishment at Coucouch the Missionary stationed there, has taken upon himself the management of the school; the two young Bulgarian priests, and two other professors, are engaged with the classes; and thank God! the school has prospered; when we took it there were but sixty pupils; this year the number is one hundred and sixty-five.

Besides the school, the Missionary and the two Bulgarian priests are charged with the instruction of the people, hear confessions, and visit the sick, leaving to the popes the material service of religion.

In fine, we profited by our residence at Coucouch to open there a small orphanage for boys; we have now about twelve orphans who are carefully reared in the true faith.

We have reason to thank God for the good effected at Coucouch by our young Bulgarian priests, for their exemplary conduct and the good feeling existing among the people towards them.

The works of the Daughters of Charity at Coucouch—a dispensary, an orphan Asylum and school—are in a flourishing condition: the visits of the Sisters to the sick in their own homes are much appreciated and the Turks come, even from a distance, to invite them to visit their sick. Unfortunately, death this year deprived us of Sr. Pourtales, foundress of the house, whose personal resources enabled her to be the providence of Coucouch.

3. *Residence of Ghevgheli.*—What we succeeded in doing at Coucouch in 1900, we were able to effect at Ghevgheli last year when Divine Providence sent us three new Bulgarian priests.

Ghevgheli is an important city and a centre of the mission. Formerly a certain number of Catholic families resided there, but in the troubles they disappeared. In late years there were scarcely any other Catholics than the two popes and their families, but we hope to repair these losses. Moreover all around Ghevgheli we have several Catholic villages, and others, no longer Catholic it is true, but which seek to join us. Not far from the city, at Paliortsi, is the Mother-House of the Eucharistic Sisters, who are also to open a school at Ghevgheli when we are established there.

Hence, we have long desired to have a residence in this city, and in this we succeeded last September: we sent thither a Missionary with two young Bulgarian priests; at the same time the Eucharistic Sisters took up their abode here.

Many obstacles were in our path: we had no school, and



when any one wishes to open a school in Macedonia, he has to contend with many difficulties and intrigues.

Hence, I do not think we would have succeeded had not this school been included in the establishments under the protection of France; the arrangements resulting from the transactions between France and Turkey, extricated us from our difficulty.

But when authorization to open a school was granted, it was very late in the season, consequently we could not hope for much success at first: the school for boys and that for girls had but few in attendance, but we have brighter prospects for the coming year.

However, we have not lost our time at Ghevgheli; in the city at present are twenty-one Catholic families; this number would be greater if the two Catholic popes, fearing to lose their influence, had not been the first to oppose us; they are the principal obstacle to the spread of Catholicity in this city.

While exercising their apostolate at Ghevgheli, our young Bulgarian priests have extended their zeal to the neighboring village of Mouine, where they preach and teach catechism every Sunday. Twenty Catholic families reside there and a good pope, all of whom have persevered in the faith for more than twenty years, although they had only a wretched stable for a church. This year, however, I was able to put under roof a new church which some one had attempted to build for them, but which fell to ruin when scarcely finished; I also procured a bell for them. Although the church is not completed, the joy of these poor people is intense, and Catholicity has gained influence in this country.

The Eucharistic Sisters, who number at present twelve or fifteen, continue their works with success. They have schools and an orphan asylum for girls at Paliortsi, schools also at Bogdantsi and Ghevgheli—where their novitiate is

situated. We have placed at Ghevgheli as Missionary, Father Joseph Alloatti, their founder, that he may afford them the spiritual succor they need.

4. *Apostolate in the Villages.*—We have continued with fruit this sort of apostolate inaugurated three years ago, but which is much easier at present as we have residences in the principal centres of Coucouch and Ghevgheli.

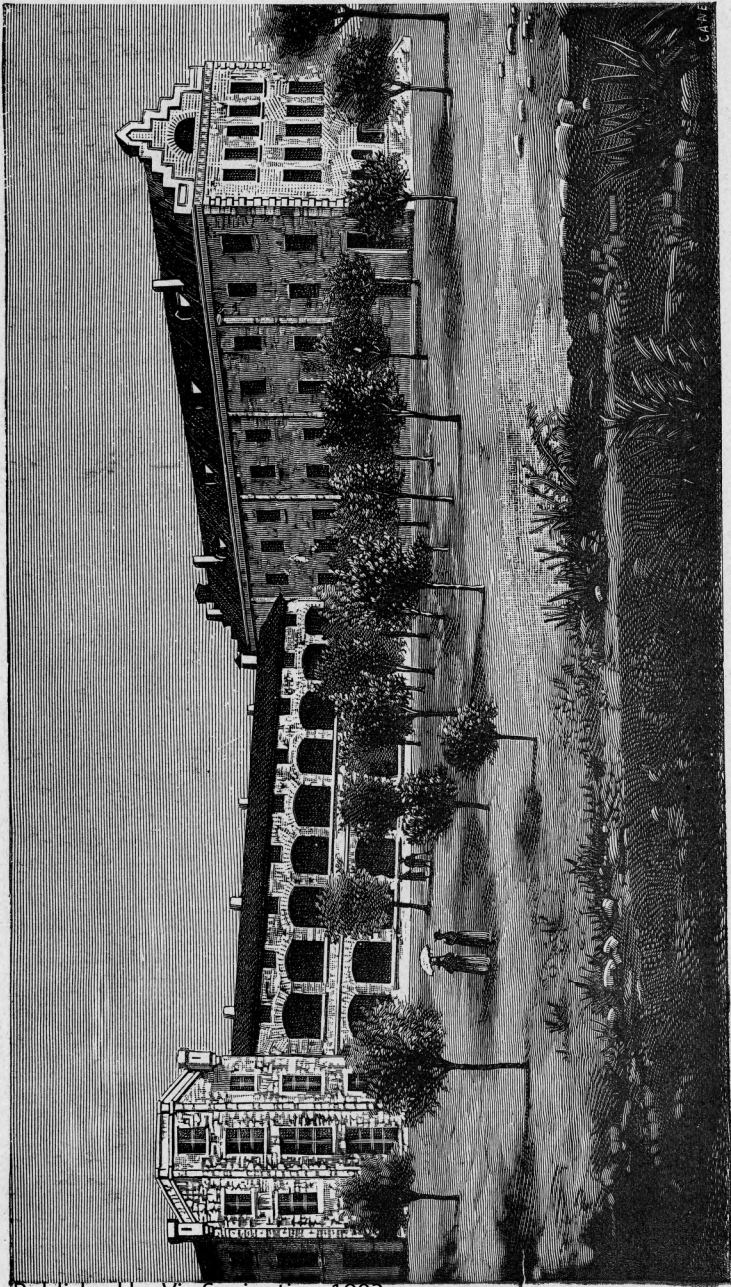
The Missionaries in turn go every week to visit the divers villages; they set out on Saturday and on their arrival, visit first the day school, examine the children, give a catechetical instruction, encourage the masters, and inspect their work. In the evening they assemble the people to converse with them and to instruct them, sympathize with them in their sufferings and take an interest in their affairs. On Sunday, after preaching at Holy Mass and hearing catechism, they continue to visit their sheep and to console them until time for their departure.

Thus, every month all the Catholic villages of our mission are visited, and we can bear witness to the good that has been effected during these three years; our people are more thoroughly Catholic; and then, how great a blessing to hear the confessions of these poor villagers three or four times a year, and to procure them the happiness of communicating in the state of grace!

At present, the Latin Missionary can visit all the Bulgarian villages without inspiring distrust; he is everywhere kindly received by the schismatics, all have entire confidence in him.

5. *Works of the Apostolate among the Popes.*—While awaiting God's time to provide pious and learned priests everywhere, we give special attention to our Catholic popes the greater number of whom have been reclaimed from schism, but are destitute and ignorant; nevertheless, as priests, they are entitled to our interest.

This year we were able to procure for them at the Semi-



THE SEMINARY OF ZEITENLIK, NEAR SALONICA  
FOR THE EDUCATION OF THE CATHOLIC BULGARIAN CLERGY, UNDER THE DIRECTION OF THE VINCENTIAN FATHERS



nary of Zeitenlik, the benefit of a spiritual retreat in which all took part. They made this retreat in the most edifying manner and we have been much consoled. I believe that but seldom they have derived so great fruit from this exercise; they returned to their homes happy, renewed in the true faith and in the practice of their duties.

This retreat is a heavy charge for us; for not only must we support the popes during the retreat, but we must bear their traveling expenses coming and going. This retreat however, is so necessary for them and the results are so consoling, that we shall make every sacrifice to renew it each year.

Our popes besides the refecton of the soul need assistance for the body, for their salary is exceedingly small; therefore we procure them honoraries for Masses, and of these we must have from eight to ten thousand a year. This is a great anxiety for us and entails much fatigue; still we must give bread to these poor popes and their families. We also procure clothing for them, and the cassocks and cloaks that we give them, although not new, make them very happy and render them a little more presentable.

To preserve the fruits of the retreat, we desired to organize in our houses at Coucouch and Ghevgheli monthly conferences for the popes. They were to assemble every month in these two residences to hear a spiritual conference, an instruction on the catechism and the duties of their ministry, and fraternal agapes were to close the assemblies. But the season was already too far advanced; we had scarcely commenced when the labor of the silk worms interrupted it—every other interest must yield to the silk worm.

We hope to resume this good work next October, for I am convinced that these conferences are necessary to keep

our popes in the right way and to furnish them with more instruction.

6...Unfortunately our resources are absolutely insufficient. For example, the salary of schoolmasters is reduced to the pitiful sum of forty dollars; this is very painful and if we are not assisted, the vicariate will be reduced to great extremity.

7. *Statistics of the Mission:*

1. Vicar Apostolic;
2. Eight Lazarist Missionaries; six brothers; an ecclesiastical and preparatory seminary: two residences and one orphanage for boys;
3. Four young native priests, celibates;
4. Twenty-four popes;
5. Seven Daughters of Charity with one house, a school, an orphanage, and a dispensary;
6. Twelve or fifteen Eucharistic Sisters with one orphanage, three residences, and three schools;
7. Ten schools for boys with fourteen professors;
8. Three schools for girls with three mistresses;
9. From one thousand to fifteen hundred Bulgarian Catholic families.

Such is the statement of our mission; I feel that it will be a subject of consolation. As a result of our labors, from eight to ten thousand Christians of the Oriental rite have entered the fold of the Holy Catholic Church; few missions have so consoling a record.

EM. CAZOT, C. M.



## ASIA

### CHINA

#### NORTH TCHE-LY—PEKIN

The health of the venerated Bishop of Peking has suffered during the past few months: The *Univers*, November twenty-seventh, published the following letter from the eminent Vicar Apostolic to his venerable mother.

Peking, October 13, 1902.

VERY DEAR MOTHER,

God willed that a paralytic stroke should prostrate me, on August twenty-fifth, but He did not permit this attack to cause my death. You had already mourned for your old Alphonse when he was in peril from the Boxers. I hope that this time also your sorrow will be changed into joy. Anyhow, as the good God wills it, let us both continue to live on.

You would never have had so lengthy a letter, were I not an invalid. Here is a true report of myself: As a matter of fact, I was dangerously ill for two days, and yet I was resigned; the left arm only was paralyzed, and I must add, moreover, there was a slight contraction of the tongue. I was at the time making a visit to the hospital, and hence I was cared for immediately.

I have returned to the Pe-tang and am ministered to in every want just as well as though you were here to do for me. My convalescence, therefore, is rapid and I really believe that our good God does not will that I should die this time: if it be His will that I recover, it is also yours and mine. For these reasons, I shall take care of myself until I am entirely well.

The only reminder now left of the stroke is the paralysis



of the left arm which is gradually yielding to treatment; neither the head nor the heart suffered from the attack.

Thank the good Carmelites and all those who prayed for me. Let us hold ourselves always in readiness for our summons hence, for we are both old enough to go.

Good-by, good Mamma, embrace all for me.

A kind little Burgundian holds my pen and so relieves me of any embarrassment about my paralyzed hand. Once more, Good-by.

A. FAVIER.

The letter ends thus :

His Lordship's condition improves steadily and all here at the Pe-tang hope that with the help of God the malady will soon disappear. Surely, the prayers offered here, as well as in France, must obtain this favor.

H. BEAUBIS.

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## NORTH KIANG-SI

*Letter from MGR. FERRANT, to SR. BERKELEY, Daughter of Charity, at Ning-Po.*

Nan-tchang, July 24, 1902.

MY DEAR SISTER,

*The grace of our Lord be ever with us!*

You will be happy to learn that I am about to lay the foundation of a work, conceived according to the plan and the arrangements of what you call at Ning-po, *Work of the Industrial School*. It may savor of pretension in me to use such an expression as, "to lay the foundation of a work," for what I propose to do must have a very humble beginning. At present, there is no question of building large workshops, of an imposing installation, nor of any

great variety of tools. All this, for the time being, is beyond my means, as well with regard to pecuniary resources, as to the number of directors that would be required for an extensive work. As the Chinese proverb says: "The sail must always be suited to the craft;" the tiny barque needs but a diminutive sail; for large vessels sails, proportionably majestic are required.

At the outset, I must be content with a small nucleus, five or six, at most, seven or eight children whom I shall place under the direction of an honest workman to do something in Chinese printing. They will occupy some small buildings within the inclosure of the Catholic mission, where they will be under the surveillance of the Missionary, as well with regard to what concerns their spiritual interest, as to the success of their apprenticeship, and, consequently, their future welfare. It is, in fact, only a little grain of mustard-seed that I am about to plant in our soil of Nan-tchang. I own that so humble a beginning is far from realizing that which is the object of my dream. My aspirations are higher and for Nan-tchang I dream of an industrial school, properly so called—an extensive work employing an immense number of hands,—a work by which multitudes of young men, will be fitted for trades and at the same time sheltered from the dangers of an apprenticeship amid pagan and corrupt surroundings. In such an institution not only will a Christian education be secured to our young men but also the means of becoming later honest workmen, skilled, each in his trade. I delight in picturing to myself as the future of my grain of mustard-seed, a large tree, extending afar its branches to be a protection for innumerable souls. These are the motives that have induced me to commence, although much restricted, the work of the apprentices.

The great peril for youth in China, the critical period, is, as you know, the time for learning a trade. Sad ex-

perience furnishes almost daily proof of this. Boys evince the happiest dispositions during the years they spend with us in school: their piety, their correct deportment, make us expect the best future for them, as regards the Christian life. But their apprenticeship must begin. For the want of Christian workshops, of Christian stores, they must be placed amid environments where everything, ideas, manners, habits of life, etc., breathe paganism with its errors and its vices. Nine times out of ten, these poor children make shipwreck of their morality, and more than once it has happened, they lose, although temporarily, their faith... It would require a whole book— alas! the chronicle would be a gloomy one— to depict the perils of the apprenticeship under pagan masters and the snares of which children destined for these trades have been the unhappy victims. I need insist no further on this point with which you yourself are so well acquainted.

To avoid this rock and consequently, to guard the faith and the morals of those who are to be the future heads of Christian families, we must have establishments, workshops or stores, in which our young Christians may spend the years, required by their apprenticeship for the respective trades. An establishment of this kind will be a burden, so long as the present condition of affairs in China leaves the Catholics so far in the minority, compared with the pagan population.

Necessary, or at least much to be desired, in all the vicariates of China, are such establishments; they are indeed indispensable in a mission like ours, and in a centre like that of Nan-tchang. Here, you are aware, the mission is only, as it were, beginning; it might be said to have scarcely come into existence as yet. Works of evangelization and of charity, almost everything to provide, to create.

We have a pretty good nucleus of neophytes; the city and the adjacent villages number about a thousand baptized

Catholics, and catechumens abound, in quality, as in quantity; they give fair promise for the future. But, as is usually the case, at the outset of a mission, all these neophytes are poor people living on their daily earnings: the poor are always the first called to the kingdom of God: *Evangelizare pauperibus misit me*. In large cities, especially in important centres, these poor families are, by force of circumstances and the result of their condition, obliged to apprentice their children to strangers. The case is an exception when the father of a family is able to train his own children, whilst exercising over them that vigilance so indispensable, not alone for their present guidance, but to insure them an honorable future. Whilst awaiting the day when there may be among our Catholics a certain number of heads of houses, of stores, of industries, of divers arts, who can train their own children at home, and receive the children of other Christian families, we must resort to some practical means of attending to this want ourselves. Our little beginning is but a step forward in this matter.

To my mind, the work that I am undertaking is destined, sooner or later, to a development proportioned to the resources I may have at my disposal. Besides the printing office, we shall soon see gradually organized other industries more common and more practical for the future of those apprenticed.

If, as I hope, the good God will deign to bless our efforts and the work be considerably extended, it is my intention to confide it to some community of Brothers. They are suited for it by their vocation, and the grace of their state will enable them to be not only competent teachers, but, moreover, true fathers and true apostles to their pupils. Such is my dream. Most assuredly, the realization is still far enough away from the simple conception of the idea. I foresee that many years must yet

elapse—years of effort, of labor, to organize and constitute the different departments and workshops. But if God wills the work He will know how to bring it to a prosperous completion.

Now, my dear Sister, it only remains for me to thank you for the interest that you have in our children, and to entreat you to continue in their behalf your prayers, whilst recommending them to the generosity of charitable souls.

Believe me in our Lord, etc.

† P. FERRANT, C. M.

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## EAST KIANG-SI

*Letter from MGR. VIC, Vicar Apostolic, to REV. FR. GATTRINGER, Priest of the Misson, at Vienna, Austria.*

Kouei-khi, August 18, 1902.

REV. AND VERY DEAR CONFRERE,

*The grace of our Lord be ever with us!*

I am in arrears with you, not yet having acknowledged the receipt of your magnificent present. But I seem to grow more and more absorbed in travel; having so few priests, I must visit our Christians as often as possible. Then I must also visit our isolated confrères to render them assistance and superintend the new buildings, for you remember that with the exception of Tou-tcheou which, providentially, was left intact, we are obliged to begin all over again. This is a severe and most painful necessity. Our sisters returned to Yao-tcheou, March twenty-fifth. At the same time, four sisters went up to Ki-ngan to be installed there. Our own will, I trust, in a few days be in their new house now nearly ready, and about one third larger than the one that was destroyed. They have

been staying at the future hospital, a temporary building in front of their mission.

Having come here to replace Father Gonon, who was obliged to go down to Shang-hai, I had occasion to meet Father Sageder. I brought him a young companion for the warm season. This is Joannes Fang, one of our most advanced seminarists, whom you must have known formerly at Ki-ngan. I ordained three priests on the feast of St. Peter; the other two are: Petrus Ting and Thaddaeus Tchang. Father Sageder is well and doing good works at Ho-keou. His residence, still unfinished outside, has some rooms that can be used, on the ground floor. This is now our finest residence in the vicariate.

The cholera made cruel ravages at Shang-hai, especially among the Europeans. The death of Father Marion was a great shock to us all. It means an immense loss to our mission of China. Mgr. Bruguière has also lost a young confrère. After an illness of three or four days, Father Portés died at Chouei-Tcheou, of the epidemic which raged six or eight months at Kiang-Si, and which at Nang-tchang alone decimated the population. Great misery among the people, almost famine, had doubtless contributed to this misfortune. No harvest gathering for three years, and consequently rice had risen to a fabulous price. Well-to-do families were not in want, but the poor, who constitute the vast majority, were not able to provide even the absolutely necessary food: sometimes potter's clay formed one third part of their nourishment. This year, providentially, inundations have occurred only in a few sections, there is, therefore, an excellent and superabundant harvest. The result is that the price of rice has fallen two thirds in a month.

In South Kiang-Si, God be praised! things go on well. I had letters yesterday from Vincentius Liou and Matthaeus King. The former is at Ning-tou, companion to Father

Festa, who was severely maltreated, with Father Schottey, last year by the inhabitants of Yu-tou in the large market of Lo-tsuen, 60 lys from Ning-tou, when he went to his new post there. By maliciously circulating false rumors, the mandarins have recently succeeded in driving Father Festa away; he withdrew to Kou-tcheou. At Shang-hai means are being taken to insure his return.

Young Matthaeus writes me from Tsi-chen-tou, where he is rebuilding the chapel; he had raised Siao-han from its ruins and attended to a thousand matters of business, here and elsewhere. Father Lecaille is, I believe, at Ouan-ngan; Father Legris has charge of the seminary at Kingan; Father Pères is assistant and pro-vicar. As in the eastern vicariate, each of the four departments has been erected into a district.

Just now, the mandarins are not well disposed towards us; but we go on just the same. We need more help.

Believe me, etc.

† C. VIC, C. M.

## TCHE-KIANG

*Letter from* REV. CYPRIAN AROUD, *Priest of the Mission, to* REV. L. BOSCAT, *Visitor of the Province of China.*

Wentchow, Oueng-tcheou, June 4, 1902.

REV. AND DEAR CONFRERE,

*The grace of our Lord be ever with us!*

You know to how severe a trial the mission, at least in the matter of direction, has been subjected by Father Louat's change of residence.

Let me, therefore, recommend to your prayers, above all at the Holy Sacrifice, the mission—the beautiful mission of Wentchow, its Christians, its catechumens, its countless



pagans, its priests, and in particular, its poor head, your servant and confrère.

However, I have not lost confidence. I believe that the good God is with us and for us, and I hope that we shall do our work for Him. On my return from the domestic assembly, I revisited all our Christian settlements of the South. They are remarkably prosperous. Doubtless you are aware that one of our principal works, one of those that demand, in a pecuniary point of view, the greatest sacrifices, is the work of the catechists and the chapels.

From eight catechists, whom we had at the end of last year, our number has increased to twenty-two. Yes, at Wentchow alone we have twenty-two catechist preachers, residing in the *consos*; receiving Christians there, instructing catechumens, and attending to a school for children. In my last journey of twenty-four days, I visited fifteen *consos*. Everywhere I found the school well filled and thriving, catechumens multiplying, and everywhere a wonderful spirit of apostolic zeal and charity. Our baptized Christians have all become apostles of the true religion among their friends and relatives, and they bring into the fold countless souls.

What was my astonishment especially at Kiaing-sié, a walled city of from fifteen thousand to twenty thousand inhabitants; at Vou-sa-deou, a small port where commerce is considerable; at Sio-tro, at Mousica! In all these places I experienced the sweetest consolation that it can be given to a Missionary to enjoy. Two years ago, even one year ago, these localities knew scarcely anything of Catholicity. Not more than one or two, at the most, three families of Christians or Catechumens could be found in them.

Our zealous Father Louat, before his departure, had opened chapels, placing in each a catechist who was both preacher and schoolmaster, and at the end of last May, what a change!

At Siotso, fourteen pupils in school, and one hundred fifty catechumens; at Mousica, a school, sixteen pupils and more than two hundred catechumens; at Vou-sa-déou, a fine sea-port, ten pupils in the school and eighty catechumens; at Tong-sa, fourteen pupils in the school and one hundred eighty catechumens; everywhere great zeal in frequenting the chapel, earnest efforts to learn the prayers and "doctrine." All the little folks were happy, praying with faith, and pleading for baptism. Acting upon wise counsel we subject these recent converts to the ordeal of time; we try them, we make our selection, we exercise vigilance that the wolves, busybodies, men of base and cowardly enterprise find no access, to the fold and yet when we have made our choice, the sheepfold, our little chapel is still filled to overflowing, and we daily lament its poverty and its too limited space, which the arrival of new recruits forces us to realize more fully.

At Wentchow there is neither enterprise nor business; the mission, preaching, confessions, absorb all our time and attention.

I conclude, Rev. and dear Confrère, in begging you to recommend to the Virgin Immaculate of the Miraculous Medal, the two works on which depend the future of the mission, that God may bless them and enable us to sustain and multiply them: the work of the catechist, and the construction of chapels. Everywhere the latter must be enlarged; in seven or eight places spacious ones must be built. For the more remote Christian settlements, the great want to be supplied in each, is a catechist and a school. But we must await material resources and select the men who are suited to this office. I have seven or eight in course of preparation; they are only awaiting a post where they may exercise their zeal.

Pray, I entreat you, for this promising mission, and also for your confrère upon whose shoulders has just been laid

the heavy responsibility of the director of so extensive and so beautiful a district.

CYPRIEN ARNOUD, C. M.

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## PERSIA

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*Letter from REV. S. MALAVAL, Superior of the Mission of Tauris, to MGR. CHARMETANT, Director General of the Work of the Schools of the East.*

Tauris, October 5, 1902.

MY LORD,

I wish to inform you of the results already attained, and to share with you our hopes for this new mission of Tauris, upon which you have bestowed so many marks of your interest.

First of all, a word about our little Armenian Seminary for the training of a good native clergy, which is at present the paramount object of our solicitude. Indeed we recognize this as the work by excellence, and the foundation-stone of our mission among the Armenians. Although still in its infancy, this seminary has nine students, all pursuing the complete course. In my humble opinion, there could not be a more important, I shall even venture to say, essential foundation: the Armenians, Gregorians or dissenters, so attached to their own nationality, can be brought back to Catholic unity only in proportion as we demonstrate to them that Catholicity will not touch their traditions, their nationality, or their liturgy: it is on the contrary this powerful leaven, more than any other which is calculated to preserve to these small Christian nations, lost as it were in one hostile mass, the force and

energy together with the elevated sentiments of this national and Christian spirit. Their accession to the great Catholic family, spread throughout the universe can alone withdraw them from their secular isolation, and procure them, at once, numerous distant brethren of all races and of every nation, thus securing to them, with a sort of superiority, the esteem and respect of those who surround them: this will lead to a gradual improvement of their condition, instead of the tyranny that had heretofore been exercised over them.

Surely, it is in the East that one realizes the great efficacy of Catholicity. Without doubt dissenters cease not to talk of treason. All our Catholics are among the poorest in the goods of this world, and they are nevertheless the most resolute in resisting apostasy. Those who are separated from us, often waver, at the slightest shock and are carried about by every wind of doctrine: they are abandoned vessels which are unable to offer any resistance. The dissenters themselves remark this, and they cannot fail to be impressed by their experience.

Such being the case, a priest of their own rite,—a priest, learned and virtuous, could not fail to win them; exerting a salutary influence, he would soon be able to break the thick ice of prejudice. Ignorance especially, is their great misfortune—a hindrance that seems daily to gain ground and grow stronger, the more so as these people are scarcely susceptible of a comprehension of this politico-religious struggle, which for a long while, to their great scandal, has so unfortunately been carried on in certain European countries.

To train good and learned priests,—such should be our aim, and this need is the more urgent, as there is now being raised up, in the Armenian nation, a distinguished class of men whose number is daily on the increase, and who are, by their erudition, the glory of their nation—a glory

recognized and respected by all. A few years ago, the Rev. Mekitarist Fathers of Venice, notably those of Vienna, were looked upon by their compatriots as pariahs, members cut off from the national body, and unworthy of notice. To-day, their fame is the envy of all Armenia. By their numerous learned and wholesome publications, they add lustre to the Armenian language, and raise the intellectual level of the nation.

Among the Gregorian clergy, as a rule, the bishops concern themselves very little about the sacred ministry, devoting themselves almost exclusively to the civil affairs of their people, whose sport they become; they celebrate the Sacred Mysteries on great feasts only; in any case, their studies scarcely prepare them for the practice of Christian perfection. I shall say nothing of the inferior Gregorian clergy, who seek rather the means of securing a livelihood, than of providing pasture for their flock, from whom they seem solely intent upon drawing their material subsistence.

It is true that these form a kind of schism: the branch, separated from the vine, is deprived of the sap and soon ceases to bring forth fruit...

But a truce to these, so distressing considerations, and let us return to our school-college.

As I had the honor to inform you recently in one of my letters, our examinations at the end of June were satisfactory to the parents, and, notwithstanding some signs to the contrary, we expected a large number of applications for students. Our hopes were not doomed to disappointment.

From the feast of Easter, the Armenian co-bishop and his extensive corps of professors had organized a hostile campaign which boded ill for our school. This campaign, undertaken against us, could hardly surprise us, and everything leads us to believe that its duration must be prolonged, but it will be a failure.

Families have promptly responded to our invitation. We have to record only two defections, and these have been more than compensated for by new recruits. Had it been possible to accept all the children who presented themselves, we would more than double our number of students which is now seventy-four.

There is, however, one difficulty of which I am conscious as we proceed—one inconvenience that increases our labor. So far, we do not find it easy to decide about the curriculum, properly so called. This will be accomplished in the near future, as we are already arranging for the elementary part. As to the youngest students who began French with us, they will this year complete one course in our language, the sciences, history, and geography. At Easter, we shall be able to form two others, one of which, especially, will be a source of encouragement to us. We continue our work with confidence, certain that the good God well knows how to cause the seed that we are now sowing, to produce in due season the fruit that we expect.

Before concluding, allow me to recommend to you an *essential* work, I mean the establishment to be confided to the Daughters of Charity. You have probably learned from Mgr. Lesné that the inclosure is already finished. For my part, I have devoted to this object a large portion of the extra amount that you had transmitted to me for the foundation of the mission. We could not do otherwise than turn to profit so advantageous an opportunity that may never recur. I shall not expatiate upon the good that will accrue to the Church from the labors of the sisters: I foresee that their success is certain, and already their arrival is spoken of in the most favorable terms. This proves that the people are anxious for their coming, and well they may be, for in the schools of the sisters their daughters will receive an education, quite different from and vastly



MGR FRANCIS LESNÉ, C. M.

Titular Archbishop of Philippopolis.

APOSTOLIC DELEGATE IN PERSIA





superior to the superficial instruction which is given them to-day.

Accept, My Lord, etc.

S. MALAVAL.

*Lazarist Missionary, Superior.*

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*Letter from SISTER GUINE, Daughter of Charity, to Most Honored MOTHER KIEFFR.*

Teheran, St. Joseph's House, November 17, 1902.

MOST HONORED MOTHER,

*The grace of our Lord be ever with us!*

I hasten to give you some details of our voyage; for knowing your goodness and motherly solicitude for your Daughters, I feel that you will be as much pleased to receive them as I am to write them.

By the mercy of God, and through the prayers everywhere offered for us, as well as by the devoted care of Mgr. Lesné and Father Demuth, our voyage was most prosperous, notwithstanding the dangers of the passage and the stormy weather of the last week. The sea was not so very rough except the first day on the Black Sea; yet, more or less, all suffered from sea-sickness. At Tiflis, in Russia, Sr. Maurel and myself parted with our three sisters and Mgr. Lesné; then under the protection of good Father Demuth we made our way to Bakou where we embarked anew to cross the Caspian Sea and land upon the shore of Persia, our future field of labor. At Batoum and at Bakou we were received by the French consuls who had been notified of our coming; they were most kind and benevolent.

We were a little afraid in crossing the Caspian Sea, almost always dangerous; but our Immaculate Mother and our good Angels watched over us; the sea was very smooth

during our voyage, but we landed at Enzeli, in the midst of a tempest. Here we were obliged to take carriages, a less easy mode of traveling, for the rain had rendered the roads almost impassable. At Recht, the first stopping place, for want of horses, we were unfortunately forced to remain for some days; the English and the Russian Ministers who had just passed through, required all the horses. For three long days we were cooped up in a "hotel", if the hovel could be so termed, although it was the best in the city. We tried to take things cheerfully and make a merit of the situation; performing our exercises of piety in common and endeavoring to the best of our power to supply for the privation of Holy Mass and Communion.

We left Recht on the seventh under the protection of our dear martyr, Blessed John Gabriel Perboyre. It rained incessantly, the roads were converted into pools of mud that splashed upon us from all sides. For two whole days we traveled among bare and rocky mountains where nature presents a wild aspect, a real chaos; here we were forcibly reminded of the deluge, being at no great distance from Mount Ararat upon which Noah's Ark rested. On Sunday, the ninth, we reached the summit of the mountains where the snow fell constantly burying our horses in it up to the breast, so that they could advance only with great difficulty; frightful precipices bordered the way. At last we crossed without accident, and on the other side of the mountain traveling was easier. We met long caravans of camels and mules, conducted by men whose beards and nails were colored red, and numerous flocks of sheep. The houses of baked mud, very low, resembled immense gray mounds. An opening for a door, and sometimes another in the roof, which was also of clay, to serve as a chimney... and that is all!

Finally, on Tuesday morning, November thirteenth, we reached the plain of Teheran and presently saw in the dis-

tance a carriage in which we thought there were cornettes. ... It was indeed, Sr. Tardy with a companion who came to meet us. What joy on both sides! We were once more in community, in our family after this long journey of three weeks! Then all fatigue was forgotten. Our reception at St. Joseph's House was most affectionate; there was cordiality and union of hearts, and this is happiness. I think, Most Honored Mother, I shall soon become accustomed here, although at the first glance, the field seems very narrow and the soil very dry. Our Lord is scarcely known here, and it will be difficult to extend His empire!

SR. GUINE.

## AFRICA

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### ABYSSINIA

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CAUSE OF THE BEATIFICATION OF THE SERVANT OF GOD,  
JUSTIN DE JACOBIS, OF THE CONGREGATION OF THE  
MISSION, VICAR APOSTOLIC OF ABYSSINIA.

#### I.—*Postulatory Letters.*

In January 1903, a collection of postulatory letters was addressed to the Sovereign Pontiff, soliciting the introduction of the Cause of Beatification of the "Servant of God, Justin de Jacobis, of the Congregation of the Mission of Saint Vincent de Paul, Bishop of Nilopolis and Vicar Apostolic of Abyssinia."

In this collection many letters are specially noted. Among those of their Eminences, the Cardinals, we shall mention the letters of the Vicar of His Holiness, Cardinal Respighi; that of the Prefect of the Sacred Congregation of the Council, Cardinal di Pietro; those of the Cardinal Archbishops of Toledo, Compostella, of the Primate of Hungary; and that of Cardinal Gibbons of Baltimore.

Then follow letters of the Archbishops of Burgos in Spain; Brindisi in Italy; Cambrai in France; Dublin in Ireland, etc.

Finally, letters of bishops and those of princes; of his Royal Highness, Archduke Joseph of Austria; the Duke of Norfolk; those of abbés placed at the head of monasteries; those of the most Reverend Chapters of Cambrai in France; of Brindisi in Italy, etc.

At the head of the postulatory letters addressed by Superiors General of religious orders: Dominicans, Friars



MGR JUSTIN DE JACOBIS  
of the Congregation of the Mission.  
VICAR APOSTOLIC OF ABYSSINIA





Minor, Conventuals, Capuchins, Carmelites, Jesuits, etc., we find the letter of Very Rev. A. Fiat, Superior General of the Congregation of the Mission of St. Vincent de Paul. This letter is a summary of the life of the Servant of God; we give a translation of the same:

“MOST HOLY FATHER,

“To-day, obedient to the voice of the Pastor and Sovereign Prince of the Church addressed principally to the nations of the East, of Africa and the Indies, sons come from afar to God confessing the Catholic faith; the moment, therefore, appears opportune to recount the life and labors of those who were the precursors and instruments of these conversions by evangelizing the people of the East and of Africa.

“Among these apostles, the first rank undoubtedly is accorded to Justin de Jacobis, of the Congregation of the Priests of the Mission of St. Vincent de Paul, Bishop of Nilopolis, and Vicar Apostolic of Abyssinia, who after grievous tribulations generously endured for the salvation of souls, gathered a rich harvest of conversions and died in 1860, on the soil which the Sovereign Pontiff had appointed him to evangelize.

“So great at his death was the fame of his sanctity, that an ocular witness of consummate prudence, he who afterwards was the most eminent Cardinal Massaja, did not hesitate to say while he was in Rome invested with the purple: ‘If it depended solely on me, Justin de Jacobis would be immediately placed upon our altars.’”

“Justin de Jacobis born in the city of San Félé, diocese of Murano Italy, of an ancient noble family, was remarkable from his most tender years for his piety and modesty, which all say was angelic. Admitted into the Congregation of Saint Vincent de Paul, he became by his zeal and charity a worthy emulator of the zeal and ardent charity of his

Blessed Father. He distinguished himself particularly while exercising the ministry in Naples. Being judged worthy of filling the office, he was appointed Director of Novices, and later, Superior of the House *Dei Vergini*. Even at this period, prodigies were attributed to him which manifested by divine intervention his holiness: he himself was certainly a prodigy of abnegation and charity, when, in the midst of the ravages of the Asiatic cholera in the city, he constantly and courageously furnished the succors of religion to the sick and dying.

“Wishing to escape the ecclesiastical honors for which everyone considered him qualified, he offered himself for foreign missions; and ere long, an order from the Sovereign Pontiff granting his desires, he crossed the Red Sea and landed in Ethiopia.

“Neither the barbarity of the inhabitants, nor the rigors of the climate, nor the persecutions of kings and princes, could shake his courage nor diminish his patience.

“Strongly attached to the Chair of Peter, he made strenuous efforts to win over to the true and only Vicar of Jesus Christ the Ethiopian nation, enslaved for ages to schism and heresy. With this view he came to Rome accompanied by a small band of Abyssinians, to obtain for himself and his flock the blessing of the Sovereign Pontiff who was much affected by this mark of attachment.

“Meek and humble to a degree rarely found among men, he reconciled all differences by the gentleness of his manners and the mildness of his words. Nothing but the apprehension of an imminent persecution could induce him to receive episcopal consecration in compliance with the decision of the Holy See. The ceremony took place in an humble cabin, at night, on the coast of the Island of Mas-saouah, in the midst of the snares of the persecutors.

“Placed at the head of the missions of Ethiopia and of the neighboring regions, first as a priest, then as Vicar

Apostolic, Justin de Jacobis manifested at all times the virtues of an apostle, but chiefly when harassed by heretics or subjected to divers persecutions excited by that cruel and wicked king, the famous Theodorus who met with a miserable death.

“But the servant of God, Justin de Jacobis, ended his life in piety and peace: it seems as though we were assisting at a Bible scene when we behold him, while crossing the desert attended by a little band of clerics and the faithful, halt suddenly to instruct and exhort them for the last time: “It is the hour,” said he, “for me to return to my God;” his disciples lifting him from the mule that carried him, laid him on the sand with a stone under his head, and made a circle about him. Having exhorted them to believe, to persevere, to obey the Sovereign Pontiff, he asked and received in that burning desert the Sacrament of Extreme Unction; then devoutly blessing his disciples, he covered his head and sweetly resigned his soul into the hands of God.

“During his life, it is said that he wrought many prodigies, therefore, after his death, there only remains to obtain authentic testimony of the virtues and merits which distinguished this true apostle of Abyssinia.

“Therefore, Most Holy Father, prostrate at the feet of your Holiness, I supplicate you to vouchsafe to introduce and promote the Cause of Beatification of said Justin de Jacobis.

“Imploring your apostolic benediction for myself and for all the Family of St. Vincent de Paul, etc.

Ant. FIAT, *Superior General.*”

The postulatory letters number one hundred fifty-seven. Let us hope that these multiplied and powerful voices will hasten the introduction of the Cause of the apostle and servant of God, Mgr. Justin de Jacobis.

## II.—*Writings.*

Upon a series of one hundred eighty articles indicating the writings of Mgr. de Jacobis, the Sacred Congregation of Rites on April twenty-second, 1902, issued a decree, afterwards confirmed by the Sovereign Pontiff (See *Analecta Ecclesiastica*, August, 1902). It states that after a revision of these writings, and having heard the report of Cardinal Aloisi Masella, ponent or reporter of the Cause: "Nothing in these writings prevents the Cause from taking its course."

This is a new step, after which we hope the Servant of God will soon be honored with the title of Venerable; after which the canonical process will commence with the view of decreeing to him the title of Blessed.

## III.—*Biographical Souvenirs.*

In an interesting work entitled: *Une Mission en Abyssinie* (Paris, Poussielgue, 1902), Father Alfred de Carouge, O. M. C., has made copious extracts from the admirable and precious recitals of Cardinal Massaja, who spent thirty-five years in Abyssinia and who was intimately acquainted with Mgr. de Jacobis upon whom he had conferred episcopal consecration. We quote these extracts which will undoubtedly be of interest to our readers, and they will show in what esteem the eminent Cardinal held our venerated Mgr. de Jacobis.

We are indebted to the learned French traveler, Mr. Antoine d'Abbadie (1838), for the foundation of the Lazarist mission of Abyssinia and that of Galla.

Mgr. Laurent Massaja, Capuchin, named Vicar Apostolic of the Gallas repairing to his mission had an order from the Propaganda enjoining him to go to Massaouah to ordain the clerics of Father de Jacobis, Prefect Apostolic

of Abyssinia; he was accompanied by some of his religious

Towards the end of October the travelers reached Massauah. This island was then subject to the Turkish empire and inhabited principally by Arabian merchants. On their arrival the travelers repaired at once to the house of the French Consul to whom they had been recommended.

Mgr. Massaja intrusted a letter to two young men who started immediately for Gouala, where the Prefect then was.

With eyes often turned towards the shore, the Capuchins anxiously awaited good tidings. Sooner even than they expected, they perceived one of the young Abyssinians coming to inform them of the arrival of Father de Jacobis; a boat indeed was advancing with eight or ten passengers. One of them clothed in a white linen habit carried a straw umbrella: if his form and color had not proclaimed him a European, no one would have taken him for the Prefect of the Lazarist Mission.

Scarcely had they landed when Father de Jacobis, and after him all the others prostrated: "That will do for the others", said the Bishop, "but you are our Superior." "The act we perform", replied the Prefect, "is due to you, because we ardently desire you, and moreover, for three hundred years, no Catholic bishop has trodden this earth, abandoned by God. To-day I begin to hope that the hour of mercy has come for this unhappy nation."

Cordially embracing one another, they went to the house of the French agent where a repast was prepared for them. Father de Jacobis wished immediately to notify the Christians of the island to assemble at Imakoullou (Moucoullou). "For", said he, "we must profit by our short stay in these parts, to instruct the few neophytes who are here and to administer the Sacraments to them." The true apostle seeks only the salvation of souls, and such was Father de Jacobis.

When the visitors were alone with him their hearts expanded, their joy was almost delirium. They spend the night talking of Europe, of the events at Rome, and of the future of their mission.

Early in the morning the Prefect started for Imakoulou, leaving two young men to serve the Capuchins. These rejoined him and all set out for their destination, November twenty-first. They reached Harquico in company with Father de Jacobis and then arrived at the foot of the Tarenta, which leads by a steep ascent to the table-land of the Tigré, a kingdom then governed by Ras Oubié.

Having reached the summit of the mountain, they could behold for the first time the vast plateau of Abyssinia. Finally, they arrived at Gouala the usual dwelling place of the Prefect. It was late, and his large family were saying evening prayers which were brought to a close with the chanting of the *Pater* in the Abyssinian tongue. The union of voices so varied, among which were distinguished the sweet and silvery notes of little children, seemed to the travelers a celestial harmony, and filled their hearts with sweet and Christian hopes.

This was in December; war had broken out between Oubié, Ras of the Tigré, and Ras Ali, Chief of all Abyssinia. The war was desperate and continued from November to Easter. All the roads were obstructed and the missionaries were obliged to remain at Gouala. They profited by the circumstance to make a spiritual retreat, and begged Father de Jacobis to preach it. After much resistance, the holy man consented: "Thirty years have passed," relates Mgr. Massaja, "but I remember a great portion of the sermons we then heard, so strong was the impression made upon us by the words of this apostle."

From the very beginning of the retreat he rose to such a height that he seemed as one soaring above the earth, without touching it; and while he appeared to ignore all



oratorical art he enchained the attention and hearts of his hearers. On leaving the missionaries, he spent his time in various occupations; sometimes in the midst of his immense family, sometimes with the natives; again with the poor or with little boys; then stealing away from all these cares, he came to those in retreat calm and recollected, as if he had spent the whole day in studying what he had to place before them.

After these ten days of retreat which appeared very short to those engaged in it, it was necessary to think of the ordinations. Mgr. Massaja had received from Rome faculties to exercise the pastoral ministry even in Abyssinia, but he was to confer orders according to the Latin rite, on condition that the ordinands would remain in the Ethiopian rite.

Being ignorant of the native language and unacquainted with the disposition of each subject, he was obliged to depend on the judgment of Father de Jacobis. It was prescribed to confer orders first on those of the house and then on those without. Fifteen subjects were presented to the bishop, the merit and capacity of each having been made known to him.

Ten of these were to receive priesthood and the others minor orders; consequently there were many ordinations.

After discharging the duty imposed upon him, Mgr. Massaja would gladly have returned to his mission; but seeing the impossibility of reaching the South on account of the war, he profited by the delay to learn something of the language of the country; for this purpose having purchased two little Galla boys from a slave merchant, he adopted and instructed them. One of these children was eight years of age, the other twelve, they were solemnly baptized at Easter: the former was named Paul, the latter Peter. Peter afterwards entered the service of a European and remained ever faithful to his religion. Paul being



brought to Aden, there continued his studies; came to the interior later, and was ordained priest at Kaffa in 1861.

Winter had now set in; the winter of Abyssinia is our summer. The equatorial rains from July to September prevented all communication; the time however, was not spent in idleness for the missionaries assisted Father de Jacobis as far as they were able, and applied themselves to the study of the languages of Abyssinia and Galla, both of which are very difficult. At different times Mgr. conferred Holy Orders and frequently administered the Sacrament of Confirmation.

On returning from Zeilah which place he had visited, the prelate received letters from Europe, among which were bulls for the episcopal consecration of Father de Jacobis.

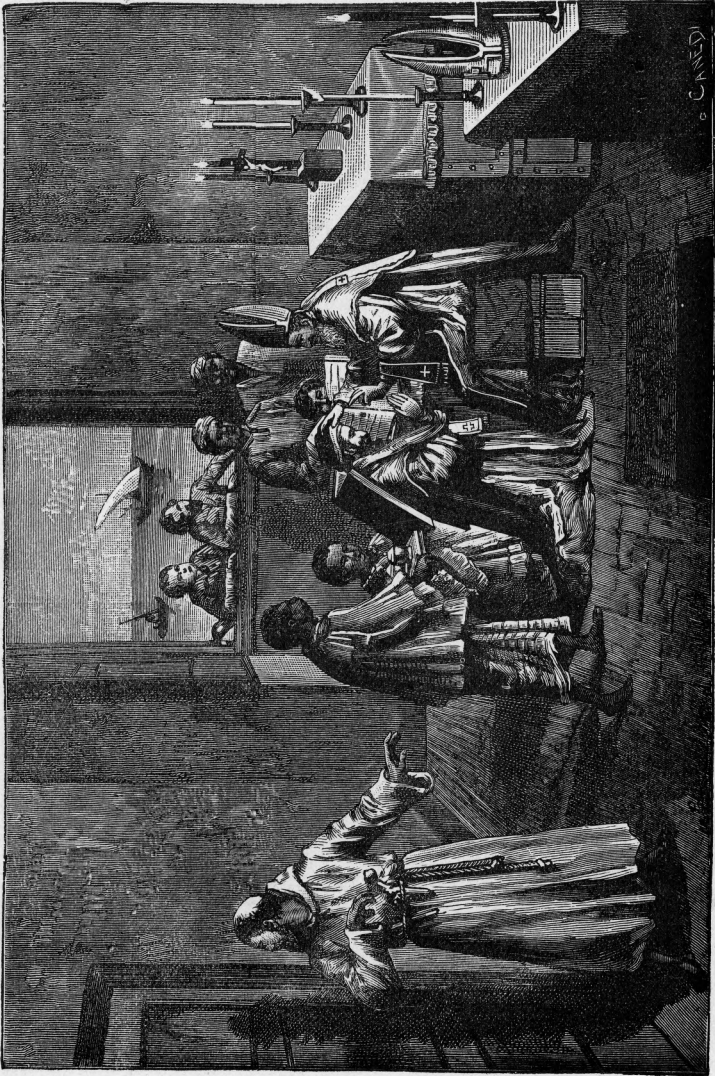
The attempts made by Mgr. Massaja to overcome the opposition of Father de Jacobis were useless. Nothing short of the impending persecution and rumors of war, could induce him to consent. There was no time to be lost; ordinations were hastened and students and ordinands were sent to their own country; all effects belonging to the house and church were transferred to Massaouah and measures taken to retire thither.

There was great anxiety in the city which feared the arrival of the Abyssinians when it was not in a condition to resist; moreover, it was apprehended that the Mussulmans would take revenge on the Christians at Massaouah.

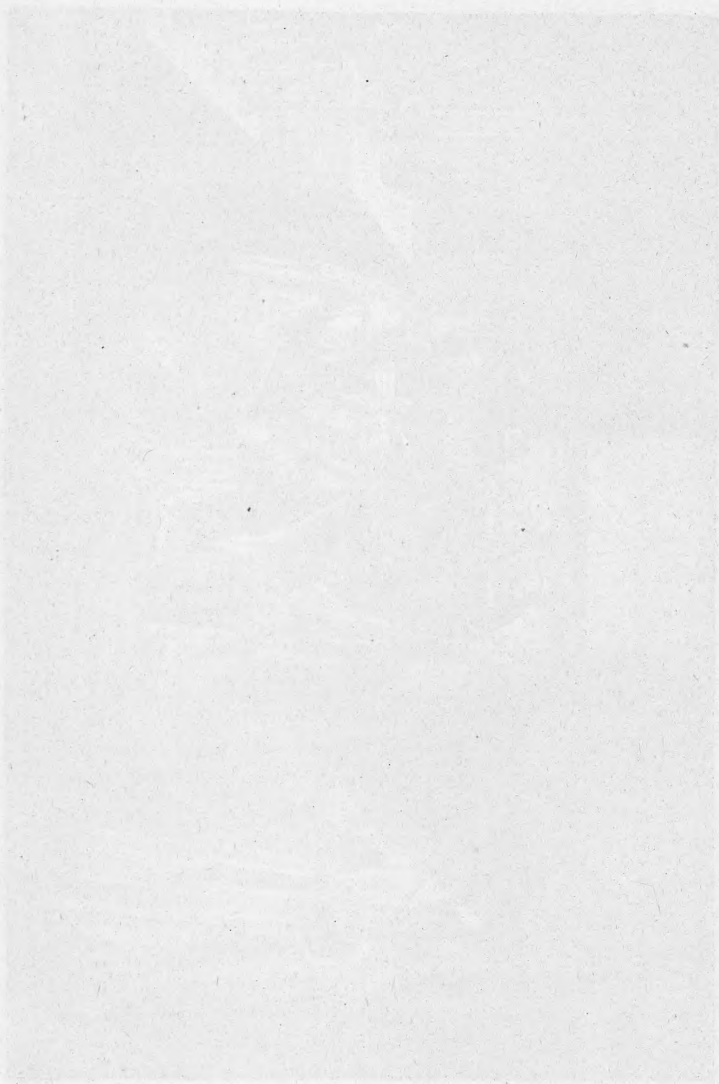
“This is the time,” said Mgr. Massaja; “until now your refusal has detained me here; should you persist, your Christian settlement, dispersed and persecuted, will be deprived of pastors sufficiently empowered, and of new priests. I shall proceed to your episcopal consecration here or at Dahlak<sup>1</sup> whither we must betake ourselves for safety.”

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<sup>1</sup> Dahlak, a neighboring island of Massaouah.



MGR DE JACOBIS, CONSECRATED BISHOP BY MGR MASSAIA  
Massowah, 1849.



Evident necessity and the Divine Will triumphed over the hitherto indomitable will of this holy man.

Quite happy at this conclusion, which had cost him so much fatigue and solicitude, Mgr. Massaja lost not a moment, but immediately set to work to prepare all things for the august function.

The largest room in the house was to serve as a chapel; an altar must be improvised, a side altar or credence, and episcopal thrones. Three chests formed the altar, these were covered and put in position; two other chests made the side altar, and two others covered with red material made the two thrones.

These preparations employed the household until midnight; while they were going on the bishop explained the ceremony briefly to two native priests, but alas! they did not know how to serve Mass in the Latin rite.

After giving warning to be awakened about three o'clock, the missionaries retired to secure a little rest. But what a rest! Father de Jacobis did nothing but groan and weep while Mgr. Massaja, full of solicitude, was devising means of escaping the danger that threatened them.

At three o'clock the ceremony commenced. Consider the scene of this touching episode: the house at the water's edge; a vessel on which some European refugees awaited the missionaries. Leaning upon the window ledge were two French travelers, watching the ceremony with emotion: these were Messrs. Arnaud and Veissière, who had come to study the ruins of Labo in Arabia Felix, and who had gone to Aksoum with the view of making new explorations.

The city was on the other side. Brother Pascal, Capuchin, with a brace of pistols attached to his girdle guarded the door from any attack of the Mussulmans. This vigil-

ant service, however, did not prevent him from assisting at Mass and preparing for Holy Communion.

It was the feast of the Epiphany. What simplicity, what poverty in this almost nocturnal ceremony! He who was consecrated, performed at the same time the office of Master of Ceremonies, holding the book open to follow attentively all the details, and presenting it from time to time to the Consecrating Prelate: this latter, having but one cross, gave it into the hands of the new prelate, giving him a silver ring ornamented with a false stone, the only one that could be procured.

So much for the exterior; but with what love the Angels must have looked upon these apostles animated by the purest zeal!

The divine work is completed. Quickly, while wiping away their tears, they hasten to strip the chapel, and to dispose of the baggage; then the Bishop of Galla and his companions leap from the window into the boat to sail for Dahlak.

Mgr. de Jacobis wished to remain at Massaouah to share the fate of the Christians to the last. Another vessel was ready to receive him if imminent danger required him to embark.

But the storm seemed appeased. The militia of Abyssinia from want of provisions could not long sustain the struggle. On the table lands they lived by plunder, but in the lower parts the soil being uncultivated, they could find no food. The nomadic population at the approach of the troops led off their animals so that nothing remained to be pillaged. Hence the missionaries and Christians had been at Dahlak scarcely three days, when learning that all danger had disappeared, they returned to Massaouah.

Abyssinia had henceforth a Vicar Apostolic and the mission could support itself. (p. 25. etc.)

The life of Mgr. de Jacobis was a living lesson capable

of penetrating the souls of those who knew him with the necessity of absolute devotedness in laboring for the salvation of others.

When upon the shore of Massaouah, Mgr. Massaja saw at his feet the Prefect Apostolic of Abyssinia; when he heard this cry of faith: "My Lord, this honor is due to you, for you are the first Catholic bishop to tread on this African soil", it was a revelation to him, he understood the heart of the apostle. God, Himself, however, procured him a deeper study of this holy Missionary. He lived with him one year, saw him in divers circumstances and could give an account of his life: in this way he conceived for him the highest admiration and frequently meditated on his virtues.

Father de Jacobis wore the dress of the natives, he was often even more poorly clad than they, his charity prompting him to give his own garments in exchange for the rags of the beggar. He seated himself on the ground among his disciples, instructed them familiarly and conversed with them as a father with his children. He would take his repasts with them, nor would he suffer anything special to be served him. Sometimes the good Brother of the kitchen out of compassion, would prepare for him something more nourishing; he would receive it gratefully, but without tasting it, would immediately give it to his priests and religious. He generally made his journeys on foot giving his mule to a priest, a catechist, or even to his servant.

How often he deprived himself of the hide that served him for a bed, to yield it to a companion! How often he exposed himself to the rays of a scorching sun to afford another the use of a wretched umbrella!

Being commissioned by Prince Oubié, as we have already said, to conduct a delegation from Abyssinia to Rome, far from assuming the attitude of one in authority, he made himself the servant of the caravan. In the long and most



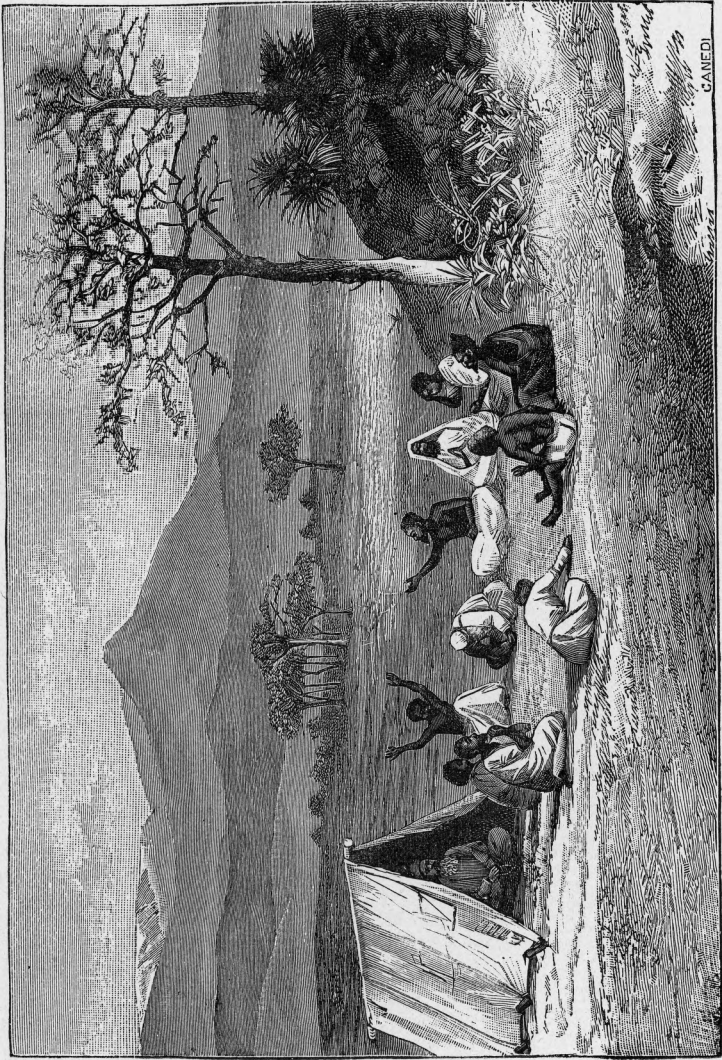
fatiguing journey from the Red Sea to Cairo he cared for his fellow travelers as the most tender mother would have done for her beloved children. He concerned himself about their food, brought them water, washed their feet, prepared their beds, rose in the night when any of them complained of sickness; made arrangements with the sailors to treat them well; procured for them the best accommodations; replied with meekness to all their useless questions, ever ready to serve them and satisfy their extravagant pretensions: these were his occupations; in a word, he granted himself not an instant of repose; it is incredible how a man could accomplish all that he did.

As the Abyssinians could not understand the supernatural motives of such conduct, they imagined that he was actuated by some secret interest, and they became more proud and even insolent. Some of them thought he was plotting to sell them to some merchant. If they saw him speaking to Mussulmans they would draw near to find out what was going on; they even dared to threaten him. He made no reply but a little smile as a thankoffering for the insult received.

In proportion as they advanced on their journey, these wicked dispositions changed. The remarkable conduct of the holy man appeared to some what in reality it was, and they recognized the charity of the man of God. Having arrived at Cairo without being betrayed or sold, they no longer mistrusted the charity of Abouna Jacob, as they styled him, and he was able to give them some instructions on faith, the Pope, and different points of religion.

Father de Jacobis succeeded in conducting several of the delegation to Rome, where the Sovereign Pontiff graciously received them. The pomp of religious worship, the piety of the faithful which they witnessed in the centre of Christianity, inspired them with lively sympathy for the Catholic Church. One of the party having fallen danger-





DEATH IN THE DESERT OF MGR DE JACOBIS  
Vicar Apostolic of Abyssinia.



ously ill made his abjuration at Rome; and having recovered his health persevered in the true faith. Another, his friend, a noble and loyal soul, was converted after his return, was ordained priest, and suffered a long and glorious martyrdom. This was Ghebra Mikael whose edifying history Father Coulbeaux, Lazarist, has recently published.

The Vicar Apostolic during the ten years of his episcopacy, made no change in the simplicity of his dress, preferring the poor raiment of an apostle to the gorgeous robes of the bishop. As he lived, so he died, in the desert under the acacia tree, in humility and poverty.

Mgr. Massaja was acquainted with all these details which had forcibly impressed him and were deeply engraven in his soul. And when, three years after the death of the apostle, he beheld the fierce Nomads of the desert, still mindful of him, bitterly deploring him whom they styled their father; when he heard a monk, professing the heresy of Salama, say: "If Abouna Jacob (Mgr. de Jacobis) had not died, half of Abyssinia would have embraced his faith", then he understood the secret of the apostolate, and the apostle of Jesus Christ appeared to him in all his beauty. (p. 35 etc).

In 1864 Mgr. Massaja was obliged to visit Europe. He arranged his departure for the coast by taking the road of Tou-kounda and set out with Ghebra Mariam and other friends.

They entered the country of the Sohohs. This race probably descends from ancient colonists, some Europeans, others Asiatics who formerly governed the coasts of the Red Sea. The Dankali, the Adala, the Somali and the Irobs who dwell in Alitiena and the environs, belong to the same race. These Sohohs are pagans.

Here we find an admirable testimony of the power and sanctity of apostolic zeal: Catholics and pagans preserved

for Mgr. de Jacobis, who had been dead three years, such veneration and gratitude that during the whole journey the presence of Mgr. Massaja whom they called the brother of Abouna Jacob (Mgr. de Jacobis), reminded them of this latter as if he had appeared among them anew. They never ceased to extol him.

So strong and lively was their love of their apostle, that they attached themselves to the party wishing to follow Mgr. Massaja. Many accompanied him to the place in the desert where Abouna Jacob (Mgr. de Jacobis) died. Having arrived at the very spot, they formed a circle around the tent under which this valiant ambassador fell asleep in the Lord. Bowing down and covering their heads with their hands, all began to moan, to sob, to weep as if they had the deceased apostle before their eyes. The sorrow was the same as that which they experienced when the sad tidings of the death of their father reached them; and they who thus wept, after a lapse of three years since his death, were principally pagans.

Standing at a little distance, Mgr. Massaja, deeply affected, beheld with astonishment the dusky faces of these rude inhabitants of the desert, bathed in tears and manifesting profound grief. At this spectacle, moved to the very depths of his soul, the bishop also began to weep. Oh! the power of apostolic charity! it has conquered these souls and for ever attached these savage hearts to him who had been their apostle, their benefactor, and their father! Bishop Massaja on that day learned a lesson which he will never forget. (p. 227).

Hitherto we have quoted from a book in which under this title: "*Une Mission en Ethiopie*," are narrated the apostolic labors of Mgr. Massaja, later Cardinal, and which contains the valiant apostle's testimony of admiration of Mgr. de Jacobis. Before closing this recital we shall add the following reminiscence:

In the last years of the life of Cardinal Massaja when he lived retired at Rome, being in that city we called to salute him at the palace of the Propaganda where he resided. Father Foing, one of our confrères, accompanied me. The venerable prelate graciously welcomed us and admitted us into his private apartment, better adapted for the habitation of a monk than for that of a Cardinal.

At the side of his bed was a small frame holding a portrait which we recognized as that of Mgr. de Jacobis; this has served as a model for all that has since been reproduced. Cardinal Massaja told us that it was to him we are indebted for the preservation of the features of Mgr. de Jacobis. "One day", said he, "during a retreat which he conducted for some young men who listened with delight to his apostolic teachings, I said to these children: 'What! is there not one among you who can sketch for me the portrait of this man whom you so much admire?'... Well, the next morning while Father de Jacobis was speaking to his youthful audience, one of the number traced this likeness". The rules of anatomy are not strictly observed, but the features of Mgr. de Jacobis are very well delineated.

And remarking to the venerable Cardinal Massaja that perhaps the day would come when the cause of the Beatification of Mgr. de Jacobis would be introduced, he replied: "If it depended solely on me, he would be immediately placed upon our altars."

ALFRED MILON.

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## VICARIATE APOSTOLIC OF SOUTH MADAGASCAR

In a journal published in Africa (Isle Maurice) we read:

**Mgr. Crouzet.**—On the feast of the Assumption, the Sovereign Pontiff granted a private audience to Mgr. Crouzet,

of the Congregation of the Mission, Vicar Apostolic of South Madagascar. At this audience His Grace presented to His Holiness three of his American confrères who were surprised at the activity of the Pope and much affected by his paternal kindness.

Mgr. Crouzet was the object of special attention on the part of the Sovereign Pontiff. The Roman correspondent of the *Univers* gives the following details: Invited by the Pope, Mgr. Crouzet approached the pontifical throne in the midst of the circle formed by the Cardinals and other persons of distinction, and at the request of the Sovereign Pontiff gave some brief but clear statements regarding his mission of South Madagascar. Without stopping at details, he showed that the work of the apostolate, commenced only six years ago in the regions of the South, had already produced consoling fruits. Two thousand five hundred eight children have passed through the schools; young Catholic households are established like good seed in the villages where they are left perfectly free. A leper-home has been founded, and the colony contributes to the maintenance of the same.

The Pope put divers questions to Mgr. Crouzet; for example, he asked an explanation of Malgash tribes of the South; their manner of life; their degree of civilization, the characters of the Protestant propaganda, etc.; he then expressed his admiration at the generosity of the French Catholics who support the three vicariates of Madagascar, and the desire that the zeal of Mgr. Crouzet may be promptly rewarded by numerous conversions. "All the Sacred College," he adds, "who have listened to you with lively interest, unite their good wishes with ours."



## NORTH AMERICA

### MEXICO

We give, first, some general information concerning Mexico:<sup>1</sup>

The conquest of Mexico was completed by Ferdinand Cortes in 1521, and the country remained under the dominion of Spain from that epoch until 1810, at which period the inhabitants of Mexico asserted their independence which has ever since been maintained.

The Catholic religion was brought into these lands by the Spaniards, but the cupidity of some Europeans reduced the whole country to a very sad condition.

The period of its independence has been fatal for this country. Political men, substituting their ambition for the public good, the civil wars resulting from this ambition, the ruin thereby wrought,—all have exercised an evil influence. Moreover, under the republican government which succeeded, especially under the presidency of Comonfort and Juarez, the Church has been stripped of her possessions, and is obliged to subsist now on the offerings and alms of her children. But the faithful are always generous towards their churches and their priests: of this the magnificent church of Our Lady of Guadalupe is a glorious proof.

Religious Communities have been dispossessed of their property or banished by the revolution, but religious warfare has long been at an end, and the wise administration of President Porfirio Diaz, author of the Constitution, allows religious to return, not as a community with the rights they formerly enjoyed, but under the benefice of the common law.

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1 Vacant's *Dictionnaire de theologie*; see *Amerique*.



There is no concordat between the Holy See and Mexico. However, Mgr. Averardi, has been commissioned to promote an understanding and to put an end legally, to a persecution which is but a memory, but which, still living in the laws and regulations of the country's policy, may be renewed. Whether his mission on this point has been successful we are not able to say. There is, as yet, no member of a diplomatic body assigned to represent the Mexican government at the Vatican.

As regards instruction, Mexico has four Universities of Theology and Canon Law; they are established at Mexico, Guadalajara, Puebla, and Merida. The most celebrated is that of Guadalajara.

The bishops assembled in divers provincial councils, held in 1896, unanimously decreed the foundation of Catholic schools, but financial difficulties hindered the execution of the design, save in favor of wealthy parishes, that is to say for a small minority.

In Mexico, there are at present six archbishoprics and twenty-three bishoprics; these twenty-nine sees include seven dioceses erected since 1890.

According to an official estimate of 1890 the population of Mexico is 11,490,380. The administrative division comprises thirty-one states. Among its twenty-eight dioceses, nineteen are within the limit of the states. Here is the list, arranged according to the provinces:

1. Antequera or Oaxaca, archbishopric; its suffragans are the bishoprics of Campeche, Chiapas, Tabasco, Tehuantepec and Merida (Yucatan).

2. Durango, archbishopric; its suffragans are Chihuahua, Sinaloa whose bishop resides at Culiacan, and Sonora.

3. Guadalajara, archbishopric; having for suffragans, the dioceses of Aguas Calientes, of Colima, of Tepic and of Zacatecas.

4. Linares, or Monterey, has for suffragans, the three dioceses of San Louis Potosi, Saltillo and Tamaulipas.

5. Mechoacan, whose metropolitan see is Morena, has for suffragans, three dioceses: Leon, Queretaro and Zamora.

6. Lastly, Mexico is the most important of the ecclesiastical provinces. Its suffragans are the sees of Chilapa, Cuernavaca, Tlascala or Puebla, Tulancingo and Vera Cruz.

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*Letter from REV. JOHN MARY FERNANDEZ, Priest of the Mission, to VERY REV. A. FIAT, Superior General.*

Mexico, December 18, 1901.

I desire, my Father, to afford you pleasure by presenting to you a brief summary of the fruits and blessings with which God has vouchsafed to favor the missions of this year, in which obedience required me to fulfil the office of director.

From October twentieth, 1900, to the end of the following August, we gave nine missions. In this republic it is not possible to be more expeditious: circumstances require us to proceed slowly.

Indeed the parishes are very extensive, and among the inhabitants we find some who do not know the catechism; there are but few priests and immorality seems to gain ground here from the propagation of what are termed "liberal ideas", which sometimes result in loss of faith, perverting morals and multiplying scandals even in the sanctuary. Let us pray that God may not chastise us.

Notwithstanding all this, our missions are welcomed, crowds attend the sermons, especially the evening instruction. In these nine missions, we had about four thousand Communions of children, and about fifteen thousand of adults: we rectified one thousand marriages. Many per-

sons advanced in age, even old men, made their first confession. Not a few enemies were reconciled, and many individuals were disabused of their prejudices, even of their hatred against religion. It is our custom either to establish or to incite to new fervor religious associations, notably, the Confraternity of the Ladies of Charity for the sick-poor.

With grateful hearts we proclaim that we are immensely indebted to the intercession of the Blessed Virgin whom we love to invoke as Our Lady of Guadeloupe, the twenty-eighth of June being her feast under this title. Moreover, how could we forget the increase of glory that accrues to our Blessed Father, St. Vincent, in the accumulation of good works performed by all and each of his Children.

John Mary FERNANDEZ.

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## UNITED-STATES

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### INDIANAPOLIS—INDIANA.

#### EXTRACT FROM A LETTER TO SISTER N...

#### SISTER OF CHARITY.

About the middle of last September as President Roosevelt was traveling in the Eastern part of the United States an accident occurred at Pittsfield, Mass. His carriage was run into and demolished by a trolley-car. The President received a blow upon the inner part of the left leg, between the ankle and the knee, but he paid no attention, ignoring the injury as too slight to be worth mentioning. After several weeks, however, the bruise became so painful as to enforce attention. Having started on his Western trip, the matter began to assume a serious turn. When the President arrived at Indianapolis the best physicians of that city were consulted, and their decision was that an immediate operation must interrupt the President's jour-

ney. He was taken to St. Vincent's Hospital, of which institution the Sisters of Charity have charge.

Of course, nothing was spared to render the brief sojourn of the distinguished patient as agreeable as possible. The Sister Servant, Sr. Boyle, had the apartment occupied by the President, as well as the operating room, photographed, and sent these pictures to Mrs. Roosevelt, who gratefully acknowledged receipt of the same.

Although the President remained at the hospital only a short time—a few hours, as the operation was not a very serious one,—he was most favorably impressed with the institution as may be inferred from the following letter, which on his return to Washington he addressed to Sr. Boyle:

“White House,  
“Washington.

October 11, 1902.

“My dear Madam:

“I want to tell you how much I appreciated your kindness to me during the time I was under treatment at your hospital, the twenty-third of last month. The speed and accuracy with which everything was done showed the highest degree of efficiency on the part of yourself and your subordinates; and I am deeply grateful to you and to them for the care and attention shown me under the peculiarly trying circumstances of the occasion.

Sincerely yours

THEODORE ROOSEVELT.

SR. STELLA

St. Vincent's Hospital,  
Indianapolis, Indiana.”

A few days latter, Sr. Boyle received a beautiful photograph of the President, on the margin of which he had

written: "To the Sisters of St. Vincent's Hospital, in memory of their grateful patient.

"THEODORE ROOSEVELT."

On leaving the hospital, the President had said that he would send his portrait, but it was not thought that he would remember his promise.

The patronage of this illustrious patient has made the institution very popular, for it is regarded as an establishment honored and made memorable by the presence of the head of the nation.

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## LOUISIANA

### THE LEPER-HOME, IBERVILLE PARISH.

We had met, some years ago, first in France, afterwards in Rome, a devoted ecclesiastic, Abbé Lafon, a Frenchman. We learned, recently, that this generous priest, is now filling a position that requires great self-abnegation—that of chaplain for the Leper Home of Louisiana, in the United States, of which institution the Sisters of Charity have charge. Abbé Lafon has kindly communicated to us, at divers times, interesting details, relative to the Leper Home, for which we are much indebted to him. The following article was received from him. This article was first published in *Donahoe's Magazine*, (Boston, Mass., September, 1900).

A. MILON.

### STRANGERS TO HOPE, LOUISIANA'S LAZARETTO.

BY REV. L. W. MULHANE.

Leprosy has always been a dread scourge of humanity ; it is a mysterious, loathsome disease, whose deadly grasp science has never yet been able to more than loosen for a moment ; but which has always afterwards tightened with a closeness which neither wit, nor power, nor device of man has ever been able to relax. It is not some disease of past

ages nor one that thrives only in far away lands—but it is epidemic in some portions of our own land.

Our new possessions, the late Hawaiian Islands, the Philippines, and Porto Rico, all shelter hosts of victims of this ancient scourge. Reliable authority places the number of lepers in the States as high as five thousand. There are at least one hundred in New York, from two to three hundred in Louisiana, many in Minnesota and the Dakotas, here and there in nearly every state are to be found sporadic cases. Louisiana, however, is the only state making any provision for their isolation, and this until lately in a haphazard way. It is supposed that leprosy was introduced into Louisiana from the West Indies. As early as 1785 a hospital was built for indigent lepers, who might be found begging in the streets. In the Cathedral of New Orleans, on the tomb of Don Andres Almonester, is a slab bearing an inscription telling of his many charities and among them that this leper hospital was founded by him. The hospital gradually fell into decay and according to one writer, quoted by Dr. I. Dyer of New Orleans in his paper read at the Leper Conference at Berlin in 1897: "In a few years the number of patients gradually diminishing, either by death or by transportation, the disease disappeared almost entirely, and Leper's Land remained for a considerable length of time a wild looking spot." Dr. Dyer in the paper above mentioned says: "No attempt was made to restore the hospital, and the community quietly drifted into a blindly apathetic indifference to the presence of the disease, which could not have been eradicated or kept under control by such loose methods. I could find no definite history of prevalent leprosy from this time until in 1878, the Board of Health was aroused, and a pest house in the suburbs of New Orleans was established, where, as Dr. Dyer says: "The victims were sent, under a vile contract, by which the contractor profited and the patients suffered."

Finally, through the persistent efforts of some physicians and the New Orleans press, the legislature of the state in 1894 passed a bill creating a Board of Control, whose duty it was to provide a home for lepers and their care. When a desirable location was nearly secured the New Orleans City Council refused to permit the erection of the home, although as the Board says in its First Annual Report: "For years the unfortunate victims of leprosy had been allowed to travel on the street cars, eat at public restaurants, beg on the thoroughfares and otherwise expose an unguarded public." A location was finally obtained by lease for five years in Iberville parish, at the "Old Indian Camp" plantation across the Mississippi river from the little hamlet of White Castle, about eighty miles from New Orleans. "Finally on the last day of November, 1894," I quote from the Board of Control Report, "the first contingent of leprosy was transported from New Orleans by night to the home. This was accomplished with the greatest difficulty, on a coal barge, towed by a tug. For a time the existence of the home was threatened by the inhabitants of Iberville parish. A rational judgment, however, supplanted an early and misguided prejudice and the poor sufferers were only pitied the more, because they wished for themselves the isolation which the law compelled. Every effort was made to obtain reliable information concerning the number of lepers at large in the state. Communications were addressed to the coroners in every parish (county). This was barren of results, and even of acknowledgment, save in two or three instances; by legal action, the number of lepers has been increased to thirty-one." Of these twenty-two were born in Louisiana, (five of these in the city of New Orleans) two were born in France and two in Germany.

Four Sisters of Charity were placed in charge of these poor creatures.—



“What refers to the Sisters of Charity has already been related in Vols. III., VI., and VIII., pp. 486, 82, 521, of the *Annals*.

Last fall the five years' lease of the location expired, but it was renewed for another year and at present writing it is understood that the State has decided to give the Board the forty thousand dollars it has recently asked to enable it to build a leper hospital, and the Board hopes to have the home ready by next November, when the temporary lease expires. The new home is to be attractive and can not but be more so than the present quarters, an old ruined plantation residence, and the cabins and hovels formerly occupied by the slaves of ante-bellum days. It will not be far from New Orleans, so that the home can have the benefit of an expert leprologist, possibly Dr. Dyer, and will be on the railroad as well as on the river, with a large frontage on the latter so that the lazaretto will be practically without neighbors. Of course the purchase of property will have to be made quietly, as holders of adjoining property would leave no stone unturned to frustrate the movement. In addition to the experience and care of an expert physician, the Board will likely separate the lepers, not only as to race and sex, but as to conditions of the disease. Up to the present time, on account of poor accommodations, it was impossible to separate the patients, except as to sex. It is hoped that the purchase of the necessary land will leave the Board ample funds to erect ten or twelve cottages, in each of which will be placed lepers in different stages of the disease. Then an effort will be made to enforce the State law which requires the sheriffs of the different parishes (counties) to see that all lepers are sent to the State Home.

A leper home or lazaretto is a fearful place at best, and it is a rare privilege to be granted a visit to one. Last winter, the writer armed with the proper letters of intro-

duction from both civil and ecclesiastical authority, obtained through the courtesy of Dr. Dyer of New Orleans, took a train from the Crescent City one morning, on the Texas and Pacific R. R., and, after a dreary journey of four hours through sugar and rice plantations, hundreds of acres of which were submerged in water due to recent heavy rains: passing negro cabins and hovels; and little station houses built on piling, and fringed by a motley group of negro boys and men, was finally landed at the little lumber village of White Castle, La. Every courtesy was shown to me by the people there when my mission was made known, and amid a medley and babel of voices ejaculating in Creole French and broken English, a merchant, who told me he was a Jew, kindly led the way through muddy streets down to the levee, where he informed me I could be ferried over to the other side of the turgid and raging Mississippi. On the top of the levee, tied to a post, was an old-fashioned dinner horn, one blast of which brought a hearty response in unmistakable African accent across the tawny river. Soon shot out from the opposite bank a frail looking skiff and as it neared my side of the river I saw an aged colored man bravely bending to the oars. A climb down the muddy bank, leaping from mud pile to mud pile—looking like Alpine rocks, but when touched by the foot softly yielding to the slightest pressure,—soon landed me in the little boat. The wind was quite brisk, the waves tossing themselves into miniature white caps and dashing with violence against the frail bark, tossing spray over us, made the journey anything but comfortable; but assured by my dusky boatman, “Uncle Rome,” that “dar was no danger,” we finally reached in safety the desired shore. My boatman was a typical antebellum darkey, suave, deferential and courteous, his gray and woolly hair, both of face and head, made me think of an illustration in Miss Howard Weeden’s “Shadows on the

Wall," and his name but added to the remembrance of her lines on the "The Old Boatman—Uncle Rome."

Soon I set out for the Leper's Home a mile down the river. The path was along the top of the levee; below on one side lay the fields wild with decayed and decaying vegetation; on the other side the boiling, muddy waters of America's great river. The scene was an awe inspiring one; the last echo of the old darkey's "Good-bye, Massa," had sounded in my ears, all else was as quiet as midnight. No sign of human anywhere, no step of animal or man, no footprint on the path, for it led to the Leper's Home, and thither goes only a rare visitor, for the place is shunned by all. The river packet now and then makes a hasty landing, puts off freight for the Leper's Home, and is soon lost to view. No one disputed my steps until there broke on my vision the old white house—in neighborhood parlance, "White Castle"—in which the Sisters of Charity live, an old planter's home about which cluster many weird tales of orgies and drinking bouts and great gambling bets in days long gone by. And then on the bank appeared an aged horse, one, no doubt, turned loose to die, that had wandered into this solitude. He whinnied as if in alarm at seeing a stranger, and breaking into a gallop ran away as if another leper was to be added to the Home. A few more steps, and climbing down the steep levee I at last caught a full view of Louisiana's Lazaretto, which no pen can describe and no eyes once seeing can ever forget. The State has cast the lepers into the care of these Daughters of St. Vincent de Paul, and until recently did but little to keep the home in repair. No sign of human was about, but a loud rap on the door of the lower floor soon brought a kindly-faced Sister, who said: "In the name of God, you are welcome." The old mansion was once the pride of the lower Mississippi, and its owner lavished thousands upon it and its surroundings; but it was deserted in the

days following the Civil War, and time has left the mark of its ravages upon it. For years it was avoided on account of unsavory rumors clinging to it. When the Sisters took charge of it, one of the upper rooms, from which all the stucco work and plastering had fallen, was literally crowded with snakes intertwined and hanging from the broken laths. From its upper veranda one can plainly distinguish the faces of passengers on the steamers passing up and down the great river, yellow with the sand and soil that it boils and dilutes till the surface of the water looks like the tawny mane of the roaring lion.

Soon Sister Beatrice, the Superioress, appeared and we found ourselves at once on a common footing recalling reminiscences of the old Bay State. She led me to the little chapel and after a short visit to the Blessed Sacrament, we started to see the lepers, who are housed in the little cabins formerly occupied by the slaves of the plantation. Forty lepers we saw, "stubs and butts of humanity," as Robert Louis Stevenson once called them, boys and girls, men and women, white and black, young and old. They are very sensitive and do not like to be questioned, but being assured by the Sister that I came as a friend, long ago interested in their sufferings, it was not long until I had their confidence and they gathered about me like a happy crowd of school-children. What was my amazement to notice one man with a G. A. R. pin on his coat, an old soldier, who said he had been one of Sherman's drummers, and after the war remained in the South and contracted the disease, and now what shot and shell had not accomplished, leprosy was slowly doing for him. My first intention had been to return to the city by the evening train, but the evening shadows were falling athwart the lepers' chapel ere I noticed the late hour, and at the earnest solicitation of all I consented to remain over night and accept their hospitality. Soon I was given an impromptu

serenade by the boys' orchestra of five, and was forced to give them a little speech. It was the strangest audience mortal man could address,—four white-capped Sisters of Charity and forty of God's afflicted lepers of every form and shape and type of the awful disease. Their disconsolate looking eyes, telling of hearts long strangers to hope, still pierce my soul, seeming to cry out: "O Stranger from the great world, have you no gleam of joy to offer us."

Night soon fell and silence reigned about the lazaretto; the excitement of a visitor had tired these poor children of God, and soon naught was heard as I fell asleep except the lapping of the waves of the mighty river against the banks of the levee. Morning broke and brought a day like an April day in the north, calm, balmy and invigorating. My steps were turned to the little chapel where soon gathered the Sisters and their patients, and a lady whom I promised faithfully not to mention by name, who voluntarily followed the Sisters into this exile, as Maj. Joseph Dutton did Father Damien into the leper isle of Molokai:

"A land where exiles ne'er cease mourning,  
Where rank disease doth hold foul sway;  
A land from which there's no returning,  
The lovely isle of Molokai!"

This lady comes of good family, but for the love of God and the souls of the lepers has gone to this spot to give her life if need be in assisting the Sisters in this great work of God—inspired charity. The little chapel, perhaps forty by twenty feet, was soon the scene of a picture never to be forgotten once painted on memory's camera. The door was open and through the windows came the balmy air with the hum and echo of insect life, and naught else was heard but the whispering words of the priest offering up the clean oblation of the New Law for these children of God, whom the Old Law named "Unclean—Unclean."

Mass finished, a little instruction was given by the priest, and then, as it was Friday, Benediction of the Blessed Sacrament followed. The acolyte, a leper boy, whose face was a thing of pity and horror, his hands encased in gloves, moved about the sanctuary like one of God's noblemen. Benediction over, the little choir of lepers sang, "Nearer, my God to Thee," and though the voices were broken by the harsh throats afflicted with this inscrutable curse, never did the hymn have such a meaning to me, as I listened to the plaintive wailing of these afflicted ones, beseeching their God. "Yes, nearer; O God, nearer to Thee, draw these Thy children!" was my prayer, and I confess I did not try to restrain my tears.

The boys, after leaving the chapel, expressed a hope that soon a boat might appear as they were anxious to show me one of their diversions and amusements which the Sisters had planned. Near the levee and in sight of the cabins a large platform had been erected, and above it a tall flag-staff was supported, and when the boats passed up or down the river all the lepers able to do so mounted this platform and the boys, on the approach of the steamers, raised aloft the Stars and Stripes, the pilots saluted by three prolonged whistles from the boat, and all the lepers cheered and waved their hands. No pilot will pass without doing so, they all know the spot, and to their credit be it said, never fail to answer the signal of the lepers. Ere long, I had the pleasure of witnessing the sight and hearing the shouts of the lepers to whom this, occurring as it does many times during the day, never fails to be a source of diversion and amusement.

The time had come for me to say good-bye; the orchestra was called together on the veranda of the cabins; grouped around were all the lepers, one old colored auntie all smiles, waiting for the music, and below the steps were the Sisters. Just at this moment a leper girl stepped up to me

and with all the courtesy of a born dame, handed me a little bunch of violets plucked from the dewy grass and tied with a white slip of ribbon, thanking me for my visit. The music started and my tears too, for no eloquence of human tongue could answer the kindly act of that leprous child. "Yankee Doodle" was played for my special benefit, as one said, I was "a sure enough Yank," and now all I could say or do was, "God bless you all and may we meet in Heaven," and raising my hat I left the lepers to God's tender mercy, and the care of the Daughters of Charity. The last echo I heard was the old colored auntie's words, "God bless you for coming, but I'se sorry you'se gwine so soon." A visitor is a blessing to them, for so few are they that for days and weeks every word of a visitor is cherished and repeated.

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## CENTRAL AMERICA

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### COSTA RICA

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#### OUR WORKS AT LIMON AND AMONG THE INDIANS.

The German Lazarists, who labor at Limon and in the regions occupied by the Indians of Costa Rica, can in all truth say "*Evangelizare pauperibus misit nos;*" for a poorer population could scarcely be found in any country.

1. The parish of Limon, confided to our confrères, comprises not only the city of Limon, but moreover, a number of chapels along the railroad between Limon and San José. These chapels have, each in turn, religious service held on Sundays and festivals. The floating population (which is frequently renewed,) is composed of negroes, Indians, and whites, the majority being Protestants. This difference of origin and diversity of language, oblige our confrères to preach in French, in English, and in Spanish. Fevers peculiar to the climate, the opposition of Protestants, the religious ignorance of these people and, consequently, their indifference,—all render the exercise of the ministry extremely laborious. However, since our confrères have had charge of this unfortunate parish, there is a marked improvement. Many Protestants have returned to the bosom of the Catholic Church.

2. In the Indian regions, two large districts have been intrusted to our confrères: the first in Talamanca, on the Atlantic coast; the second, comprising Terraba and Borrera, along the Pacific Ocean: in these regions the work is much more difficult than that of Limon.

There are no villages in the province of Talamanca, only

huts scattered here and there. The Missionaries are obliged to make their journeys afoot; sometimes during whole months the fatigue that must be undergone is beyond expression, so that it may, indeed, be said of our Missionaries that they have watered with the sweat of their brow the roads which they have traversed. Whilst they abide with the Indians, they have many sacrifices to offer to God; for, but few of the conveniences that are usually found in the life of a missionary, ever fall to their lot: the food is scanty and unwholesome; no comfortable bed; and they must take their rest on the hard ground or on a hide spread upon the floor of a hut, narrow and filthy. This country contains two thousand inhabitants, for the most part Indians. However, along the coast may be found about two hundred whites and negroes, three fourths of them being Protestants. The majority of the Indians have been baptized by the missionaries, so that there remain but very few pagans among them. The poor residence of our confrères is at a place called Sipurio, near which, despite great difficulties, they have provided a small church and a school. At a still heavier cost must they transform these Indians into good Christians. And yet, here and there, we can cherish well-grounded hopes.

This country of Talamanca is a subject of dispute between Colombia and Costa Rica. The claim, to be settled by arbitration, was referred to the President of the French Republic; Mr. Loubet decided that Talamanca should belong to Colombia, but so far, things remain in *statu quo*.

The second district, along the Pacific coast, comprises the two parishes of Terraba and Borrura, with a dozen small Christian settlements in which different idioms are spoken. These two parishes are of vast extent, so that the tour requires at least five days. The population of this district is eighteen hundred, one half being Indians. All are lamentably ignorant of their religious duties. They

have no school. Here and there, the Missionaries have either renovated the chapels they found, or built new ones. As regards evangelization, one has fewer difficulties to encounter here than in Talamanca, although the Missionaries are obliged to submit to many sacrifices, owing partly to the climate, and partly to the great distances over which they must travel. Recent reports show that the Missionaries have given eight missions, and baptized eighty-five persons, twenty of whom were still pagans; they heard, moreover, the confessions of seven hundred, giving holy Communion, to the same number, amongst these were thirty adults, and one woman who made her *first* Communion, was one hundred years old; finally, they had given one hundred and fifty-nine catechism lessons, administered the last sacraments to thirty sick persons and celebrated eleven marriages.

D.

## SALVADOR

*Letter from REV. CLAUDE LAFAY, Priest of the Mission, to VERY REV. A. FIAT, Superior General.*

San Salvador, October 16, 1902.

MOST HONORED FATHER,

*Your blessing, if you please!*

We gave a great mission of fifty days' duration. Father Daydi, Father Hétuin and myself, in one of the two parishes of the city of Cojatepeque.

Three years ago, the pastor of this parish had asked us to give a mission, and at regular intervals he persistently reiterated his petition. His desires have at last been realized. We arrived at Cojatepeque, August seventeenth and on that same evening, we began our work. All the exer-

cises of the mission were repeated for fifty days. A request of the pastor, based on the circumstances of time, place, and persons, induced us to slightly change the order of our daily program. It was the rainy season, and the parishioners, at least many of them, were obliged to walk a long distance both morning and evening to assist at the exercises—a journey, each time, of over an hour and a half. When the rainy season sets in, the rains are abundant, falling almost always in torrents.

There were five thousand, eight hundred ninety-nine confessions, and in this number I do not include those penitents who for one motive or another, presented themselves several times at the Tribunal of Penance. Of these five thousand, eight hundred ninety-nine, one half were people who had not approached the sacraments in a long time; some for ten, twenty, thirty, forty years, and more, and they were those from whose dispositions we derived the greatest consolation. What enthusiasm was displayed by these poor people, and among them the Indians, for such were the majority! But all without exception, were required to present their ticket of *doctrina*, in which it was testified that the bearer had been sufficiently instructed in the chief truths of religion.

As is well known, the prevailing vices of the country are deplorable; viz, intoxication, theft, etc. Notwithstanding all this, these poor creatures possess an extraordinary depth of religion which presses them to accept and accomplish with generosity every recommendation that falls from the lips of the Missionary. Assuredly, one could detect no evidence of hostility or disaffection expressed in the countenances of these good people, as they seem to have their thoughts centred in us. It is nothing short of a contemplation to which, in our regard, they devote themselves in the few moments of leisure that we enjoy. Men and women, old and young, spend entire half hours survey-

ing us from head to foot, never for an instant withdrawing their glance, and this they repeat as often as they can find the time and the opportunity, sometimes in bands of two or three hundred, posted about a yard from us; they even blocked up the doors and windows of the large room opening on the street, that had been placed at our disposal, where we might walk about after dinner. This was rather unpleasant, but we were forced to endure it. We did occasionally venture to remonstrate, on the subject, but there was so much candor in those eyes turned upon us, they expressed, unmistakably, so much esteem, confidence and affection, that we felt we had no right to complain. The confessionals were fairly besieged from morning until evening and, occasionally, there was menace of a battle in our immediate vicinity: then the Missionary must use his influence to restore peace.

There was no planting of a cross commemorative of the mission, but the adjusting of the magnificent marble slab, at the base of a large cross which had been erected to the right of the church, at the close of the century. On this occasion, there was a grand procession and a sermon in the open air, to explain the significance of the cross and to suggest the resolutions that would help the listeners to preserve the fruits that must be produced by the grace of the mission, which God in His mercy had provided for them.

The departure of the Missionaries was a sorrowful day for the people of Cojatepeque. In the square in front of the church, more than five thousand had gathered to bid us farewell. They all strove to kiss the hand of the Missionary and to receive a slight mark of notice from him; there was a general rush to secure this. How many tears they shed! How many promises to pray for us!...Over two hundred persons—men, women, boys—accompanied us afoot, even running for more than two hours. Several gentlemen, the pastor at their head, rode with us, on

horseback as far as a village fifteen miles from Cojatepeque.

Once more we are at home for a little rest of which we are in sore need. Besides, we are expecting the Visitor. But the English vessels of the South Pacific Line, have not touched at Buenaventura for the past two months, and we are at a loss to know how the Visitor will be able to reach Panama. The paper, however, announced, yesterday or the day before, that an English ship had sailed for Buenaventura for some purpose in connection with the submarine cable; this encourages us to hope that Father Bret will avail himself of the opportunity to come.

I am in the love of our Lord, etc.

CLAUDE LAFAY.

## ANSWERS AND INFORMATION

20. In reference to the Votive Masses of the Manifestation of Our Lady of the Miraculous Medal, it was asked what *gradual* and what *Alleluia* should be recited in Septuagesima, in Lent, and in Paschal time. This question was answered by the S. C. of Rites, September 12, 1902:

### PRO MISSIS VOTIVIS DE MANIFESTATIONE

B. M. V. A SACRO NUMISMATE.—S. C. R. 12 SEPTEMB. 1902

*In missa propria "Erit quasi signum" post graduale ad-*  
*dantur seq.*

*In missis votivis a Septuagesima usque ad Pascha, omis-*  
*sis Alleluja et V seq. dicitur:*

"TRACTUS. *Prov. 8. Ego diligentes me, diligo: et qui*  
*mane vigilant ad me, invenient me.*

"V. *Mecum sunt divitiæ et gloria, opes superbæ et justitia.*

"V. *Melior est enim fructus mesus auro et lapide pretioso, et genimina mea argento electo.*"

*Tempore Paschali omittitur graduale, et ejus loco dicitur:*  
*Alleluja, alleluja.*

"V. *Luc. I. Ave Maria gratia plena: Dominus tecum benedicta tu in mulieribus. Alleluja.*

"*Prov. 8. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie et qui observat ad postes ostii mei. Alleluja.*"

#### CONGREGATIONIS MISSIONIS

Ad humillimas preces Rmi D. Augustini Veneziani, P. Procuratoris Generalis Congregationis Missionis Sacra Rituum Congregatio, utendo facultatibus sibi specialiter a Sanctissimo Domino Nostro Leone Papa XIII tributis, supra scriptum Tractum cum V. V., etc. addendum Missæ propriæ de Manifestatione Immaculatæ Virginis Mariæ a sacro Numismate, una cum officio proprio Congregationi



Missionis die 23 julii 1894 concessæ benigne approbavit. Contrariis non obstantibus quibuscumque Die 12 septembris 1902.

D. Card. FERRATA, *Præf.*

L. † S.

† PANICI, *Archiep. Laodiceæ*, Secr.

21. The faculties accorded by Brief of December 1, 1892, authorizing the Missionaries to attach the Indulgence to the chaplets of the Sisters of Charity, and permitting the latter to gain the Indulgence, even when the chaplet is interrupted. (See *Summary of the Privileges of the Sisters of Charity*, edit. of 1899, p. 43), have been renewed for another period of ten years.



## OUR DEAR DEPARTED

### OUR MISSIONARIES:

Rev. Casimir Hypert, Dax, France, September 9, 1902; 66 years of age, 44 of vocation.

Rev. Peter Pendaries, Orleans, France, October 2, 1902; 66 years of age, 43 of vocation.

Brother Hector Meuleman, cleric, Bruges, Belgium, October 10, 1902; 24 years of age, 3 of vocation.

Rev. Bertrand Lacerenne, Dax, France, October 12, 1902; 75 years of age, 46 of vocation.

Brother Jules Duhr, Marseilles, Toursainte, October 19, 1902; 53 years of age, 30 of vocation.

Rev. Raphael Conte, Naples, Italy, October 20, 1902; 76 years of age, 49 of vocation.

Rev. Joseph Norris, Lujan, Argentine Republic, October 21, 1902; 33, years of age, 14 of vocation.

Brother Albert Simon, Murguia, Spain, October 22, 1902; 54 years of age, 21 of vocation.

Rev. John Baptist Delpech, Lujan, Argentine Republic, September 30, 1902; 57 years of age, 30 of vocation.

- Rev. Germanus Amourel, Marseilles, October 27, 1902; 65 years of age, 43 of vocation.
- Brother Andrew Civera, Casale, Italy, October 29, 1902; 65 years of age, 43 of vocation.
- Rev. Joseph Laffond, Mother-house, Paris, November 3, 1902; 79 years of age, 57 of vocation.
- Rev. Louis Lefebvre, Loos, France, November 3, 1902; 59 years of age, 37 of vocation.
- Rev. Robert Bianchi, Rome, November 9, 1902; 73 years of age, 57 of vocation.
- Rev. Joseph Depta, Whittier, U. S., November 3, 1902; 33 years of age, 13 of vocation.
- Brother Denis Molina, Barcelona, Spain, November 18, 1902; 66 years of age, 36 of vocation.
- Rev. Raymond Arana, Madrid, November 26, 1902; 54 years of age, 33 of vocation.
- Rev. Alfred Demarchi, Davosplatz, Switzerland, December 1, 1902; 35 years of age, 12 of vocation.
- Rev. David W. Kenrick, El Paso, Texas, January 31, 1903; 69 years of age, 45 of vocation.

#### OUR SISTERS:

- Sr. Marie Chambon, Toulouse; 81, 60.
- „ Catherine Larsebeau, Toulon; 74, 54.
- „ Josephine Salomone, Florence; 55, 30.
- „ Marie Praxmarer, Schwarzach, Austria, 30, 3.
- „ Rose Hofner, Salzburg; 31, 11.
- „ Elizabeth Dodson, Dublin; 49, 24.
- „ Marie Salata, Austria; 29, 3.
- „ Agnes Grienick, Budapest; 23, 3.
- „ Marie de Ligonnes, Chatres; 62, 40.
- „ Catherine Ferrero, Italy; 29, 3.
- „ Honorine Guiomar, Pernambuco, Brazil; 74, 51.
- „ Juliana Gogolok, Vienna, Austria; 29, 6.
- „ Hedwige Gogolok, Vienna, Austria; 25, 6.
- „ Caroline Ray, Budapest; 26, 1.
- „ Louise Gallo, Avellino, Italy; 39, 11.
- „ Marie Nezmah, Austria; 51, 30.
- „ Maria Guerra, Rio de Janeiro; 33, 12.
- „ Margaret Ocvirk, Austria; 24, 7.
- „ Marie Raimbault, La Boissiere; 44, 20.
- „ Petronella Lacassagne, Bordeaux; 24, 4.
- „ Maria Rivera, Central America; 58, 20.
- „ Ermelinda Brauner, Turin; 30, 5.

- Sr. Josephine Delleani, Turin; 38, 17.  
 „ Rosalie Frachon, Vincennes; 75, 45.  
 „ Eulalia Chenel, Pernambuco, Brazil; 80, 58.  
 „ Camilla Remond, Dijon; 50, 24.  
 „ Marie Moulin, L'Hay; 68, 47.  
 „ Frances Bœuf, Riom; 35, 14.  
 „ Marie Coliaux, Yvre-l'Eveque; 30, 8.  
 „ Esther Seguin, Mustapha, Algeria; 74, 55.  
 „ Celina Ridez, Belgium; 70, 51.  
 „ Marie de Pichon, Paris; 48, 23.  
 „ Simona Lasheras, Philippines; 69, 39.  
 „ Maria Albero, Avila, Spain; 61, 37.  
 „ Theresa Pickler, Newpest, Austria; 21, 4.  
 „ Marie Lacote, Chateau-l'Eveque; 60, 39.  
 „ Marie Jombart, Clichy; 52, 27.  
 „ Maria Arrazubi, Valencia, Spain; 41, 14.  
 „ Maria Aspiroz, Tolosa, Spain; 62, 39.  
 „ Marie Michelec, Anina, Austria; 23, 2.  
 „ Josephine Cavalier, Mother-House, Paris; 72, 52.  
 „ Philomena Shillar, Schawarzach, Austria; 20, 1.  
 „ Madeleine Primat, Soissons; 52, 28.  
 „ Catherine Sabatier, Naro, Italy; 67, 47.  
 „ Leonide Acquabona, Italy; 61, 39.  
 „ Manuela Gonzalez, Santiago, Chili; 62, 36.  
 „ Maria Cardenas, Ecuador; 47, 31.  
 „ Marie Balois, Tourcoing; 19, 5.  
 „ Marie Mancon, Metz; 37, 14.  
 „ Marie Roux, Paris; 75, 53.  
 „ Annie Michel, Vic-Bigorre; 89, 67.  
 „ Theresa Perger, Budapest; 31, 10.  
 „ Margaret Serra, Spain; 77, 55.  
 „ Maria Paredes, Spain; 51, 29.  
 „ Valentina March, Madrid; 43, 18.  
 „ Maria Anduaga, Spain; 28, 6.  
 „ Marie Garrigon, Chili; 58, 36.  
 „ Caroline Maurel, Brazil; 87, 59.  
 „ Maria da Gama, Rio; 50, 26.  
 „ Lucy Audonneau, L'Hay; 73, 48.  
 „ Josephine Vacher, Egypt; 56, 34.  
 „ Jane Forestier, Angers; 38, 9.  
 „ Ignatia Mugica, Barcelona; 58, 31.  
 „ Philomena Sarmiento, Spain; 26, 4.  
 „ Honorine Riviere, Peru; 75, 48.  
 „ Victoria de Marco, Italy; 58, 32.

- Sr. Antoinette Blanc, L'Hay ; 46, 25.  
 „ Jane Marmier, Uruguay ; 51, 31.  
 „ Marie Girbonille, Rouen ; 70, 41.  
 „ Pauline Etgens, Cracow ; 60, 31.  
 „ Helen Watton, Belgium ; 82, 51.  
 „ Josephine Rougier, Lyons ; 22, 3.  
 „ Ann Pawek, Gratz ; 34, 8.  
 „ Jane Simeon, Cannes ; 27, 5.  
 „ Marie Dutour, Versailles ; 83, 59.  
 „ Josefa Gurni, Burgo, Spain ; 37, 12.  
 „ Josefa Doméjean, Angers ; 75, 56.  
 „ Angelica Palacios, Barcelona ; 74, 57.  
 „ Marie Démessieux, Vichy ; 80, 50.  
 „ Marie Darcy, Versailles ; 31, 4.  
 „ Maria Rebolledo, Panama ; 34, 7.  
 „ Praxeda Lausdei, Italy ; 68, 37.  
 „ Maria Stocker, Austria ; 36, 17.  
 „ Maria Pina, Valdemoro ; 35, 9.  
 „ Clemence Hérouard, Roubaix ; 46, 21.  
 „ Rosalie Pint, Budapest ; 26, 1.  
 „ Carola Paluella, Bolivia ; 28, 6.  
 „ Victorine Salles, Sienna ; 73, 52.  
 „ Perpetua Caballeria, Valencia ; 60, 36.  
 „ Gregoria Santa Maria, Madrid ; 26, 6.  
 „ Ramona Martinez de Murguia, Grenada ; 38, 11.  
 „ Clara Bédard, Pézenas ; 72, 49.  
 „ Frances Perrier, Denain ; 77, 49.  
 „ Leonora Villa, Colombia ; 26, 2.  
 „ Frances Martinez, Spain ; 21, 3.  
 „ Marie Dupeyrat, Montolieu ; 76, 48.  
 „ Marie Schvartz, Marseilles ; 57, 33.  
 „ Jane Perrin, Troyes ; 56, 32.  
 „ Amanda Miran, Poland ; 49, 30.  
 „ Charlotte Scotti, Italy ; 66, 47.  
 „ Marie Aujollet, Guerche ; 67, 41.  
 „ Isabella Franklin, Ireland ; 45, 19.  
 „ Marie Lesrel, Madrid ; 57, 36.  
 „ Madeleine Savarzeix, Ussel ; 68, 48.  
 „ Frances Fuchez, Lyons ; 66, 48.  
 „ Marie Geraghty, Mill Hill ; 60, 35.  
 „ Jane Marie Berthy, Santiago ; 39, 16.  
 „ Victoria Coffy, Elbeuf ; 69, 46.  
 „ Theresa Corniola, Naples ; 56, 33.  
 „ Clementina Zukowska, Warsaw ; 48, 27.  
 „ Basilia Prieto, Grenada ; 29, 6.

- Sr. Martha Dastros, Alais; 78, 55.  
,, Margarita Gonzales, Spain; 23, 3.  
,, Dolores Crusalez, Havana; 34, 13.  
,, Victoria Belmant, Charville, France; 33, 7.  
,, Marie Le Roux, Hennebont; 78, 52.  
,, Marie Mazaud, Mother-House, Paris; 45, 23.  
,, Melania Favielle, Clichy; 76, 57.  
,, Marie Le Baudour, Bordeaux; 28, 4.  
,, Marie Linard, Abscon, France; 47, 25.  
,, Cecilia Alvaro, Madrid; 67, 39.  
,, Adrienne Dompmartin, Lyons; 68, 48.  
,, Clotilda Balmory, Troyes, France; 79, 57.  
,, Antionette Esteve, Peru; 79, 54.  
,, Louise Beray, Syria; 68, 44.  
,, Sybilla Goth, Laybach; 69, 45.  
,, Anacaria Hoey, Rochester, N. Y., U. S.; 82, 61.  
,, Mary Joseph Newman, Philadelphia, Pa., U. S.; 56, 37.  
,, Blanche McGinnis, St. Louis, Mo., U. S.; 63, 45.  
,, Margaret Dailey, Washington, D. C., U. S.; 62, 37.  
,, Hilda McTague, New Orleans, La., U. S.; 34, 4.  
,, Placida Duffy, Baltimore, Md., U. S.; 30, 8.  
,, Mary Joseph Driscoll, Dallas, Texas, U. S.; 54, 29.  
,, Mary Vincent Creamer, Los Angeles, Cal., U. S.; 72, 49.

**R. I. P.**

## FAVORS

### ATTRIBUTED TO THE MIRACULOUS MEDAL

June, 1902.

Ten years ago, I gave to a young lady and to her married sister, in memory of my first Superioress, whom they both loved very sincerely, Miraculous Medals, requesting that they would wear them. My two youthful friends had long since abandoned the practice of their religion, and it would seem that scarcely a spark of faith was left. After a few years, the younger of the two ladies, attacked by a serious malady, was at the last extremity. Her sister did not realize the danger until the brother-in-law (who did not practise his religion either) said to his wife: "Your sister is dying: we must send for the priest." He went himself for the pastor, the patient willingly made her confession, and a few minutes later, entered her eternity. The following year the sister fulfilled her paschal duty and thenceforward resumed her religious duties.

My eldest brother had for a long while laid aside all practices of piety, but upon my entreaty consented to wear a medal. He began gradually to assist at Mass, prayer, the reading of the Imitation: finally, this year, he has made the giant stride: he has complied with his Easter obligation.

SR. N...

November, 1902.

A worldly-minded man has just made a most Christian end, and we doubt not that the grace came to him through the instrumentality of the Miraculous Medal. He was not exactly hostile to religion, but he seemed to have lost the faith from his boyhood. From the day of his first Communion, he never visited the church until the date of his marriage. Although dangerously ill, he several times refused to see a priest. Meanwhile, a friend presented him

with a Miraculous Medal. He accepted it through complaisance, but there was no mistaking the sarcastic smile.

The Medal could not fail of its effect. A few days afterwards, grace had wrought its work, the dying man consented to see a priest. This was the first step: the rest soon followed. On the evening of the same day, he made his confession with sentiments of the most lively faith. He wept in speaking to his family whom he desired to see assembled at his bedside. "I weep," said he, "but it is with joy and happiness. How good I feel now!" And to the end, he continued to manifest the same dispositions, to the great edification of all who visited him.

Glory and thanks to the Miraculous Medal!

## WORK OF BLESSED JOHN GABRIEL PERBOYRE

IN FAVOR OF THE MOST NEEDY MISSIONS

OF THE DOUBLE FAMILY OF SAINT VINCENT DE PAUL

*Thank-offerings for conversions, cures, and other precious favors, both spiritual and temporal, constantly reach us; bearing witness to the confidence everywhere reposed in our Blessed Martyrs, and to the gratitude of those who have experienced their powerful and efficacious intercession.*

---

## FAVORS

ATTRIBUTED TO BLESSED FRANCIS CLET

November, 1902.

...Our poor neighbor had a tumor which would necessitate an operation. On the morning of the day appointed, she had received holy Communion, and a messenger came here to get what was needed for the operation.

When the surgeons were ready for the sad performance,

8\*



they looked at one another and with one accord decided that the operation must not take place, as the patient might die under the knife, and, saying that she had but five or six days to live, they withdrew.

We immediately began a novena to the Blessed Martyr (Francis Clet), and before nine days, this mother of a family was much improved. She was soon able to resume her household duties, and during the entire month of October she came every day to recite the rosary with us in our little chapel.

September, 1902.

A sister in Austria relates the following cure obtained through the intercession of Blessed Francis Clet:

During the week preceding Pentecost Sr. H...K...fell ill of pleurisy. On the morning of Pentecost Sunday a second physician, who examined her condition, declared that besides the inflammation of the pleura, the lungs were engorged with water, to which circumstance he attributed her threatened suffocation, for her breathing was very painful. Her face and her finger nails were already a livid blue and the doctor declared she could not survive the day.

"Our new Blessed Brother, Francis Clet could obtain this cure from God" thought I, and I began to pray to him for that intention.

We hoped against all hope, and death did not deprive us of our dear companion. Her respiration became more natural just as our supplications began. Although the cure was not instantaneous, yet her improvement was surprisingly rapid, as fourteen days sufficed for her entire restoration.

## FAVOR

ATTRIBUTED TO VENERABLE LOUISE DE MARILLAC.

S. — Cure of a woman who had been reduced to a dying condition, the result of two very serious operations.

## BOOK NOTICES.

---

192. S. Martyrii, qui et Sahdona, quæ supersunt opera omnia edidit Paulus Bedjan, Congregationis Missionis. Paris, Rue de Sèvres, 95; Leipzie, Harrassowitz, 1902. In-8 de XXI 874 pp.

As Rev. Paul Bedjan, in his preface, remarks, 750 pages of this precious volume acquaint the public with hitherto unpublished Chaldean texts of the sixth and the seventh centuries. The book, therefore, will be a valuable acquisition to those who delight in the study of Christian antiquity.

The greater portion of the work is devoted to the publication of a much-prized ascetic treatise of Martyrius, known also as Sahdona (these names are synonymous), who was Bishop of Edessa.

Then follow several metrical homilies of Mar Jacques, Monophysite Bishop of Saroug (fifth and sixth centuries) and divers papers setting forth the doctrine of the Oriental Fathers, on Purgatory.

Father Bedjan has enriched this publication with Notes, grammatical, literary, and scientific, which greatly enhance the value of the text.

193. *Le Trésor de la Souffrance*, from S. Vincent de Paul, by J. M. A. (Angeli), Missionary Apostolic. In-32, Paris, Publishing House Saint Paul, Rue Cassette, 6.

After a prelude, wherein—following several references from the Gospel and passages from the saints, from St. Augustin, St. John Chrysostom, St. Bernard, St. Theresa, Blessed Grignon de Montfort, and others--the general doctrine of suffering is presented; the author advances in minute detail the teachings of St. Vincent de Paul. Some conception of the charm and interest of this small treatise may be formed from the idea that it is composed entirely of the words of St. Vincent de Paul.

One point has been overlooked in the present edition. The Author frequently indicates the volume and the page whence he has drawn his extracts: the reader will naturally inquire to what work the volume and page thus noted have reference; we found no mention made of the work.

194 Novena al bienaventurado Juan-Gabriel Perboyre, sacerdote de la Congregación de la Misión martirizado en China, escrita por G. Ch., presbítero. Mexico, segunda San Lorenzo, número 10, 1902. In-18, 32 pp.

Novena en honor del beato martir Francisco Clet, sacerdote de la Congregación de la Misión, escrita por G. Ch. presbitero. Mexico, Puerta falsa Sto-Domingo, núm. 5, 1902. In 18, 32 pp.

These are graceful publications containing considerations and prayers for each day of the novena. To these have been added a canticle in honor of each of our Blessed Martyrs.

195. The Sisters of Charity of Arras, last victims of Joseph Lebon at Cambrai, by Rev. L. Misermont, Priest of the Mission. Second supplement. Cambrai, Deligne, 1902. In 8 of 108 pp.

Father Misermont's zeal does not abate for what concerns this episode, at once melancholy and glorious, of the great Revolution at Cambrai—the death on the scaffold of the devoted Sisters of Charity of the House of Arras.

He had previously related all the circumstances of their death; he now publishes the early history of the martyrs. Should the cause of beatification of these heroic Sisters ever attain the hoped-for definitive result, such information would possess a peculiar interest.

196. Sor Apolonia Andriveau, Hija de la Caridad y el escapulario de la Passion. Cuba, Inprenta del Seminario de S. Carlos, 1900. In-18 de 372 pp.

We are indebted to Rev. E. Orriols, C. M., for this translation of *Vie de la Sœur Apolline Andriveau*; the present issue is from the press of the Seminary of Cebu, Philippine Islands, directed by the Lazarists. Through this work the Spanish-speaking world will become acquainted with this fervent Daughter of Charity of St. Vincent de Paul. Through its pages, moreover, devotion to the Scapular of the Passion of our Lord Jesus Christ will be propagated.

197. *Le Midi de la Gaule avant l'Ere Chrétienne*. Introduction to the history of the diocese of Montpellier, by Rev. E. Grousset, C. M. In 8, Montpellier, 1902.

These pages are the result of the lessons imparted to the students of the ecclesiastical seminary of Montpellier. The work is a general historical study on the period anterior to that which will be the special object of the course: the origin and developments of the diocese of Montpellier.

198. This is a very valuable publication *Actes du gouvernement français concernant la Congregation de la Mission dite de Saint Lazare, fondée par Saint Vincent de Paul*. 3rd edition Paris, 1902. In 4 of XLVI—254 pp.

A "Notice" gives these points of bibliographical information. This collection is the third edition of the *Actes*, etc. The first edition, bearing the title of *Pieces justificatives*, was printed in 1863. The second, notably enlarged, was printed in 1876 under the title of *Archives*, etc. This third edition, completing the preceding ones—without having, however, exhausted the subject, notwithstanding most minute researches—contains the Acts of the French Government in the nineteenth century, but in addition, the principal Letters-Patent in favor of the Congregation of the Mission, prior to the Revolution."

The successive editions of this work have been issued under the direction of the Procurator General of the Congregation of the Mission.

195. We would call attention here to several scientific works, having a very special interest for us: such for instance is a study by Rev. P. Coste, C. M., on Subjectivism, published in the *Annales de Philosophie Chretienne* (January, February, and March, 1902).—Rev. Hubert Meuffels, C. M. under this title: *Un probleme a resoudre* has decided a question on a point very interesting, viz; whether the teaching of philosophy, in ecclesiastical seminaries should be in the Latin or in the national tongue (*Revue neo-scholastique*, May, 1902). In *la Quinzaine*, Father Meuffels had already given an important study on neo-Thomisme.

Father Ermoni, besides divers articles on subjects of religious science, has furnished for the *Dictionnaire de la Bible*, published by M. Vigouroux, divers studies, notably articles on the Prophets Joel and Jonas.

200. We desire also to render due meed of praise to four excellent Reviews published by the four colleges of Niagara, Brooklyn, Chicago, and Los Angeles, under the direction of the Lazarist Missionaries of the United States: *Niagara Index*; *St. John's Collegian*, Brooklyn; *S. V. C. Index*, Chicago; *S. V. C. Student*, Los Angeles; clear type, and beautiful illustrations in each number. One feels that in point of merit and attractiveness the publications are of the same family;

Facies non omnibus una

Nec diversa tamen, qualem decet esset sororum. (OVID.)

Papers, literary, scientific, and miscellaneous, are contributed by the students of the most advanced classes. It is easy to understand that under the direction of efficient professors, such publications foster a commendable spirit of emulation, that must result in untold advantage to their students.

From a religious standpoint also, these reviews challenge our admiration. In the Number now before us (June, 1902), of the *S. V. C. Student*, Los Angeles, we find a notice of the ordination of one of the young professors, Rev. H. J. O'Connor, C. M., and an article bearing the graceful title: *Rays from the Sanctuary*.

So much for the colleges. From the parish of St. Vincent de Paul, Chicago, we have: *The Monthly Magazine. St. Vincent de Paul's Church, Chicago. Published for Parochial Information.*

This monthly magazine which, in January, 1903, entered upon its fourth year, gives the program of the parish ceremonies for each feast. To the parishioner, it is a most useful *Vade Mecum*. Among its thirty-two pages are found always interesting articles, from the perusal of which, in point alike of religion and morality, families cannot fail to derive both pleasure and profit. This same favorable criticism applies fully to *The Monthly Calendar*, issued by *St. John the Baptist's Church, Brooklyn*; its scope and merit being no less worthy of appreciation. The *Calendar* as well as *St. John's Collegian*, is published by the Sons of St. Vincent, who have charge of the Church and Seminary of *St. John the Baptist, Brooklyn*.

## ESTABLISHMENTS

### OF THE DAUGHTERS OF CHARITY

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In No. 4, 1901, Vol. VIII., page 583 of the *Annals*, see Map arranged in 1792, with list of Establishments from the foundation of the Company to the close of the eighteenth century. To complete or rectify the former list, we now add another in chronological order:

#### I. — FROM THE TIME OF ST. VINCENT DE PAUL.

- |  |                               |
|--|-------------------------------|
| 1642. Tougin (Ain).                      | 1647. Chars (Seine-et-Oise).  |
| 1645. Serqueux (Seine-Inférieure).       | 1654. Lublé (Indre-et-Loire). |
| 1646. St. René (Cotes-du-Nord).          | 1656. Attichy (Oise).         |
| 1647. Montreuil-sur-Mer (Pas-de-Calais). | Ussel (Correze).              |

#### II. — VERY REV. RENE ALMERAS.

- |                                    |                         |
|------------------------------------|-------------------------|
| 1665. Villeneuve-le-Roi (S.-et-O). | 1672. Liancourt (Oise). |
| 1667. Pithiviers (Loiret).         |                         |

#### III. — VERY REV. EDME JOLLY.

- |                                |                                  |
|--------------------------------|----------------------------------|
| 1674. Rosay (Seine-et-Oise).   | 1688. Pantin (Seine).            |
| 1675. Bezons (Seine-et-Oise).  | 1689. Hébécourt (Eure).          |
| 1680. Vitry-sur-Seine (Seine). | Saint-Cloud (Seine-et-Oise).     |
| 1681. Loudun (Vienne).         | 1690. Sarcelles (Seine-et-Oise). |
| Villevaudez (S.-et-M.).        | Silly (Oise).                    |

#### IV. — VERY REV. NICHOLAS PIERRON.

- |  |                                   |
|--|-----------------------------------|
| 1692. Yerres.                                | 1700. Blaizy (Cote-d'Or).         |
| 1698. Tonnay-Charente (Charente-Inférieure). | Moussy-le-Vieil (Seine-et-Marne). |
| 1699. Tarascon (Ariege).                     |                                   |

#### V. — VERY REV. FRANCIS WATEL.

1710. Belestia (Ariege).

#### VI. — VERY REV. JOHN BONNET.

- |                                  |                                    |
|----------------------------------|------------------------------------|
| 1713. Rethel-Mazarin (Ardennes). | 1714. Serqueux (Seine-Inférieure). |
|----------------------------------|------------------------------------|

- |                                     |                        |
|-------------------------------------|------------------------|
| 1715. Villenauxe (Aube).            | 1722 Betz (Oïse).      |
| 1716. Montrevault (Maine-et-Loire). | Tarascon (Bouches-du   |
| Saint-Pierre-Montlimart             | Rhone).                |
| (Maine-et-Loire).                   | 1725. Compiègne (Oise) |

VII. — VERY REV. JOHN COUTY.

1741. Bélesta (Ariege).

VIII. — VERY REV. L. DEBRAS.

- |                                  |                           |
|----------------------------------|---------------------------|
| 1751. Chatillon-sur-Seine (Cote- | 1759. Bolenne (Vaucluse). |
| d' Or).                          |                           |

IX. — VERY REV. ANTHONY JACQUIER.

- |                                   |                                |
|-----------------------------------|--------------------------------|
| 1766. Meilhan (Lot-et-Garonne).   | 1783. Pompignan (Tarn-et-Ga-   |
| 1768. Toulouse, Dalbade.          | ronne).                        |
| 1775. Taden (Cotes-du-Nord).      | 1784. Trois-Montiers (Vienne). |
| 1781. Montcenis (Saone-et-Loire). | 1785. Vaison (Vaucluse).       |

X. — VERY REV. FELIX CAYLA DE LA GARDE.

- |   |                               |
|---|-------------------------------|
| 1790. Barcelona (Spain), <i>Central</i> | 1800. Madrid (Spain), School. |
| <i>House.</i>                           | Lezoux (Puy-de-Dome), Civil   |
| 1792. Lérida (Spain), Hospital.         | Hospital, School.             |
| 1793. Barbastro (Spain), School.        |                               |
| 1798. Nogent-le-Rotrou (Eure-et-        |                               |
| Loir).                                  |                               |

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NOTE.—For list of establishments, begun in the nineteenth century see *Annales De La Congregation De La Mission, Tome LXVIII. Année 1903, No. 1. p. 139.*



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SAINT VINCENT DE PAUL

Group in white marble at the Church of St. Sulpice, Paris.

By M. Cabuchet Sculptor (saec. XIX)

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